SOME HELPS TO STIRRE UP TO CHRISTIAN DUTIES.

Wherein is explained the Nature of the Duty of *stirring up our selves.*

Instances are given in the most necessary Christian Duties.

Some Questions about this Subject are profitably resolved.

By *Henry Whitfeld*, B.D. Preacher of Gods Word at *Ockley* in *Surrey.*

The third Edition, Corrected and amended.

LONDON:

Printed for *John Bartlet*, and are to be sold at his Shop, at the Gilt-Cup in *Cheap-side.* 1636.

TO THE RIGHT HONOURABLE, ROBERT GREVIL, Lord *BROOKE*, of *Beauchamp-Court*, encrease of Grace.

Right Honourable,

CONsidring how hard a thing it is, by reason of that fraile and corrupted nature

ture wee carry about with us, to profit by praise; and finding moreover, [a] that the more deserving and worthy any are of it, the lesse desirous they are to heare it; Judging your Lordship to be of the same minde, I resolved not to detaine you with matter of that nature; neither indeed dare I give [b] flattering Titles, fearing the secret reproofe and stroke of God in my owne Conscience. I have adventured to addresse this Dedication to your

a Vt quisquis est laude dignissimus, ita minime libenter suas audire solet laudes. Buchol.

b Iob 32.22.

your Lordſhip, partly for the ſhrowding and ſheltering this little Book under your Honours name and protection, which I humbly crave; and partly becauſe I deemed your Lordſhip a fit patron of it, the Lord having added this to all his other favours, as to give you a heart ſtirred up in duties of his Service and Honour, which is the ſubject of this Treatiſe; I conceived alſo ſome hopes that you might ſee ſomething in it, where-

by you might bee farther provoked and ſtirred up in the earneſt Love, and open profeſſion of the Truth, whereof you have given abundant Teſtimony before many witneſſes, which this Treatiſe calls for, and gives ſome light unto. Bleſſed bee the Divine Majeſtie, who (notwithſtanding the great ſeveritie of that Sentence in Holy Writ,

1 Cor. 1. 26. (That not many wiſe men after the Fleſh; not many mighty, not many

many Noble are called) *hath, in your freſh and flouriſhing times, amidſt the confluences of many worldly bleſſings and contentments, looked upon you, and made choyce of you for himſelfe to doe him ſervice, and hath taught you to eſteeme the world as it is; when hee hath paſſed by ſo many of high birth, and of great ranke and qualitie, who are mightily enthralled, and lye proſtrate, adoring the ſeeming felicities of this preſent world. What*

remains then but that you advance forward, and doe still more Nobly and worthily, improving those singular endowments bestowed on you, to the best advantage of the giver of them. Thus shall the Lord still goe on to performe his promise, 1 Sam. 2. 30. That such as honour him hee will honour. *The truth and comfort of which I doubt not but your Lordship hath already found and felt, the greater and more excellent part of which remaines to bee fulfilled to you when your*

your earthly honour is laid in the dust, and your soule advanced to that hoped for perfection. For the full accomplishment whereof hee shall ever pray, who rests

Your Lordships to
be commanded in
all Christian Service,

Henry Whitfeld.

remains then but that you advance forward, and doe ſtill more Nobly and worthily, improving thoſe ſingular endowments beſtowed on you, to the beſt advantage of the giver of them. Thus ſhall the Lord ſtill goe on to performe his

1 Sam. 2. 30. *promiſe,* That ſuch as honour him hee will honour. *The truth and comfort of which I doubt not but your Lordſhip hath already found and felt, the greater and more excellent part of which remaines to bee fulfilled to you when your*

your earthly honour is laid in the dust, and your soule advanced to that hoped for perfection. For the full accomplishment whereof hee shall ever pray, who rests

Your Lordships to
be commanded in
all Christian Service,

Henry Whitfeld.

The Epiſtle to the READER.

Chriſtian Reader,

OUr Spirituall life being the moſt choyce and precious treaſure that we carry about us in theſe our earthen veſſels, in the lively ſenſe and operations of which conſiſts the very life of our lives, and the height of our comfort and ſolace here below: How needfull is it that we conſider of all meanes, and wayes, by which this life may be preſerved, and inlarged, that we may have it in more abundance. And this wee ſhould the rather doe, both in regard of thoſe

thoſe inward annoyances, which flowing from our corrupt nature, doe cauſe many faintings, and decayings even in the beſt, as alſo in regard of thoſe evils, which comming from without, and breaking in upon this life, do wondrouſly waſte, weaken, and hinder the operations of it. Now as it fares with our naturall life, that ſtirring and exerciſe proves ſpecially helpfull for the preſervation of it; ſo that which makes our ſpirituall life more lively, and fills it with ſtronger ſpirits, and activeneſſe, is the exerciſing of the ſeverall powers and faculties of it, the ſeverall gifts and graces of it, in all thoſe acts and wayes in which it is to put forth it ſelfe. The ſerious thought of which hath cauſed mee (Chriſtian Reader) to make this Eſſay, and to come to thy helpe in what I might in this ſhort diſcourſe following:

The

The matter I know is neceſſary, and of generall uſe for all Gods people, though the manner of handling of it will not be found ſo notionall, accurate, or judicious; yet finding none, as I could call to minde, that had travelled in this Subject, I thought my weakneſſes in this kinde might bee ſheltered under my deſire of a more generall good.

I conſidered alſo I had many of my Chriſtian friends, and neereſt kindred farre removed from mee, who being part of my care, I was willing to put ſomewhat into their hands, which might not onely bee as a pledge of my love to them, and ſome direction for them, but might alſo (by Gods bleſſing) have ſomewhat in it to quicken them up in their Chriſtian courſe. I ſaw my glaſſe running out apace, and I knew it would bee a griefe of heart unto

unto mee, if either they or I had beene called for hence, before I had left with them ſome proofe of my care and love, which I conceived might beſt be effected this way.

I viewed alſo the way, and courſe of many profeſſours of Religion, even of ſuch as are counted of the forwarder ſort; where I found much ſloth, lukewarmeneſſe, and backſliding. I thought if I could throw but a ſparke into the heart of any ſuch, who did know what a fire it might kindle: In many alſo (though well minded) there is plainly to bee ſeene a lowneſſe, and flatneſſe of ſpirit, together with a contentedneſſe to goe an eaſie and ordinary pace in their Duties and performances: Now if I could but a little heighten the affections, deſires and endevours of ſuch, and cauſe them ſomewhat to advance and put forward, it would

would be abundant recompence for what-ever paines I could beſtow in this kind.

I found alſo I had a dull and ſluggiſh heart of my owne, which by this meanes might haply be quickned up, and that thus ſetting rules, and lawes to my ſelfe, what I had written might bee of further uſe for mee for the time to come.

Some fruit alſo, and acceptance I found amongſt ſuch, where I preached over theſe Notes, in a ſhorter manner. All which layed together have now prevailed with mee to doe that which I never intended to doe, *viz.* to give way to the publiſhing of them, and bringing them into a more open light. What-ever I have done, I offer it unto thy view, and ſubmit it to thy loving cenſure; hoping, that if thou gaine ought by what is written, thou wilt remember him at the Throne of grace,

grace, whose ayme and end was meerely thy profiting. And thus, beseeching the Lord in mercy to guide us with the Spirit of wisdome and meekenesse in writing and reading, that we may be able to give up a comfortable account of both in the great day of our reckonings; I rest

Thine in the Lord

Iesus Christ,

H. WHITFELD.

The Contents of the ſeverall Chapters of this Treatiſe.

CHAP. 1.

THe Coherence and reſolution of the Text. page 1.

CHAP. 2.

That Gods people doe charge themſelves with more ſecret ſins than any elſe doe. p. 13

CHAP. 3.

How Gods children ſhould ſeeke unto God in evill times, when hee gives tokens of his diſpleaſure. p. 29

CHAP. 4.

That the worke of a Chriſtian in reſpect of a ſpirituall eſtate, lyes moſt with himſelfe. p. 39

CHAP.

The Contents.

CHAP. 5.

About this Christian duty of stirring up our selves, and what it is to stirre up ones selfe in Christian duties. p.66

CHAP. 6.

What the maine duties are about which wee are to stirre up our selves. p.73

Section 1. *Of stirring up our selves in the most weighty busines of our owne and others salvation.* p.74

Sect. 2. *Of stirring up our selves against our owne sinnes.* p.89

Sect. 3. *Of stirring up our selves against the sins of others.* p.94

Sect. 4. *Of stirring up our selves when wee come to God in prayer for our selves.* p.99

Sect. 5. *Of stirring up our selves when wee come to pray for others.* p. 102

Sect. 6. *Of stirring up our selves in praysing God.* p. 106

Sect. 7. *Of stirring up our selves in standing for God and his honour.*

nour. p. 109
Sect. 8. *About ſtirring up our ſelves in the reading and hearing of Gods holy Word.* p. 116
Sect. 9. *About ſtirring up our ſelves in Meditation.* p. 122
Sect. 10. *Of ſtirring up our ſelves in ſanctifying the Lords day.* p. 129
Sect. 11. *Of ſtirring up our ſelves in our partaking of the Sacraments.* p. 131
Sect. 12. *How to ſtirre up our ſelves in laying hold on the Promiſes.* p. 138
Sect. 13. *Of ſtirring up our ſelves in the duties of love and mercy.* p. 151
Sect. 14. *Of ſtirring up our ſelves in regard of our Chriſtian race.* p. 154
Sect. 15. *How wee are to ſtirre up our ſelves when our laſt end approacheth.* p. 157

CHAP. 7.

Shewing the grounds of this duty of ſtirring up our ſelves. p. 164

CHAP.

CHAP. 8.

Where the doctrine of ſtirring up our ſelves is applyed in the ſeverall uſes of it. p.170

CHAP. 9.

Shewing ſome Motives unto this duty of ſtirring up our ſelves. p. 204

CHAP. 10.

Shewing ſome Rules and Meanes by which wee might attaine to this ſtirringneſſe of heart. p. 217

SOME

SOME HELPES TO STIR UP TO CHRISTIAN DVTIES.

ISA. 64. 7.

And there is none that calleth upon thy Name, that ſtirreth up himſelfe to take hold on thee.

CHAP. I.

The Coherence and Reſolution of the Text.

THeſe words are part of a Confeſſion, and Confeſſion part of a prayer, which the Prophet

poures out unto God, upon occaſion of the ſad, and deſolate eſtate of the Church of God, to be cauſed by the *Caldeans*, which the Prophet foreſeeing in ſpirit, ſpeaketh of it as preſent. For it may appeare by the ſad expoſtulation which the Prophet maketh with God in the latter end of the former Chapter, that God hath given up his people to *the errour of their waies*, and *to the hardnes of their hearts*: and, which much aggravated their miſery and calamity, God had taken away the meanes of their Reformation (which were the holy Ordinances of his Worſhip) by giving up his Sanctuary to be trodden downe of the Adverſaries;

ſo

so that now they were overwhelmed both with Spirituall, and outward Iudgements together; inward desertions, and outward desolations both of Church and Common-wealth, *Chap.* 63. *vers.* 17, 18.

Now looke as when the Cisternes are dry, and the Conduit-pipes are broken, men are wont to have recourse to the Fountaine for supply of living water: so in this dry and dead estate of the Church, when the wayes of Gods people were foule, and their hearts worse, and themselves left destitute of all meanes of redresse and succour, the Prophet looketh up to God in heaven: and because the succor they

ſtood in need of, was a work of great power and glory, hee burſteth forth into a vehement and earneſt prayer, calling unto God to come out of heaven, to work their Salvation and Redemption for them with his mighty and glorious power: *Oh* (ſaith hee) *that thou wouldeſt rent the heavens and come downe, that the mountaines might flow downe at thy preſence!* Meaning, that God would ſuddenly and ſtrongly ſhew forth the might of his glorious power in their behalfe; that ſo thoſe mountaines of difficulties, which hindered their deliverance and reſtitution, might be removed, or at leaſtwiſe melt and give way to them, *v.* 1.

Now

Now this prayer of the Prophet (which taketh up this whole Chapter) consisteth of three principall parts:

1. Of a Petition, *vers.* 1. to the 5.

2. Of a Confession, *vers.* 5, 6, 7.

3. Of a Deprecation, *vers.* 8. to the 12. which endeth the Chapter.

In the Petition (which is the first part of the prayer) the Prophet earnestly provoketh God to manifest his glorious power, and fierce wrath against their adversaries: his glorious power is expressed, *vers.* 1. *That hee renting the heavens, and comming downe, the mountaines might flow at his presence.* His

fierce wrath, *verſ.* 2. *That as when melting fire burneth, the fire cauſeth the water to boyle*; So the fire of Gods wrath, burning againſt their adverſaries, as droſſe (though mountaines of droſſe) yet they might boyle, and melt, and waſt away.

This petition the Prophet worketh upon God with an holy and ſpirituall wraſtling by a threefold argument:

1. From the glory of Gods great Name; that ſo hee might *make his Name known to his Adverſaries, and the Nations might tremble at his preſence, verſ.* 2.

2. From the ancient, terrible, and glorious power, which God ſhewed forth in their deliverance out of *E-*

gypt,

gypt, and in the promulgation of the Law, *verſ.* 3. *When thou diddeſt* (ſaith he) *terrible things which we looked not for, thou cammeſt downe, the Mountaines flowed at thy preſence.*

3. From the unſpeakeable & unconceiveable riches of the grace of the Goſpell, which from the *beginning God hath prepared for his people that wait for him*, *verſ.* 4. and ſo the Apoſtle expoundeth the place, 1 *Cor.* 2. 9.

The ſecond part of this Chapter, and of the Prophets prayer, is the Confeſſion that he maketh, and that of two things:

1. Of Gods readineſſe to ſhew mercy, *verſ* 5.

2. Of their unpreparedneſſe to receive mercy, in re-

ſpect of any deſert of their owne, *verſ.* 5, 6, 7.

Gods readineſſe to ſhew mercy, is expreſſed in the beginning of the fifth verſe, *Thou meeteſt him that reioyceth and worketh righteouſnes, thoſe that remember thee in thy wayes.*

Their unpreparedneſſe to receive mercy, is expreſſed, firſt, generally; and then particularly.

Generally, in regard of their ſinnes, and of Gods juſt diſpleaſure againſt them for their ſinnes, in the next words, which yet he qualifieth with hope of ſalvation, by the continuance and conſtancy of Gods wayes of grace and mercy to his people, *verſ.* 5. *Behold,* ſaith he,

he, *thou art wroth, for we have sinned,* (and so are unworthy and unfit for mercy) *yet in those,* to wit, in those wayes of thine (wayes of grace and mercy, prepared in the Gospell from the beginning of the world) *in those is continuance,* and constancy, (notwithstanding our undeservingnesse) *and wee shall bee saved.*

More particularly, their unpreparednesse for mercy is expressed, *vers.* 7. in a double respect:

1. In respect of the uncleannesse and filthinesse, not only of their corrupt nature, but even of their best actions and duties, *vers.* 6. *But we are all* (saith he) *as an uncleane thing, and all our righte-*

ouſneſſe are as filthy ragges, &c.

In reſpect of their ſpiritual dulneſſe and ſloth to exerciſe ſuch graces and duties as might turne away Gods wrath, and remove their ſins and miſery: *Verſ. 7. There is none that calleth upon thy Name, that ſtirreth up himſelfe to take hold on thee.*

In the third part of this prayer and Chapter (which is the Deprecation) the Prophet earneſtly prayeth againſt the ſoreneſſe or greatneſſe of Gods wrath, and the everlaſting remembrance of their iniquities, *verſ. 9.* and this requeſt hee preſſeth upon God by two Arguments:

1. By the mutuall intereſt

rest they have in God, and God in them; *Thou art our Father, our Potter*; wee *thy children*, and *as clay in thy hand*, verſ. 8. *Wee thy people*, verſ. 9. *thou therefore our King*.

2. By the deſolate and forlorne condition of Gods owne Cities; yea, of his, and their *holy, and beautiful houſe*, *verſ.* 10. 11. Which injuries and indignities the Prophet demands with a patheticall queſtion, how he can endure to looke at, and refraine and hold his hands from redreſſing, *verſ.* 11.

To returne to the words of the Text, they be (as you ſee) a Confeſſion or Complaint of the latter of thoſe evils, which made them unwor-

worthy, and unprepared to receive mercy; to wit, in reſpect of their Spirituall dulneſſe and untowardneſſe to the exerciſe of ſuch Graces and Duties, as might turne away Gods wrath, and their ſinnes together. Wherein obſerve,

1. The generality of this Spirituall dulneſſe; it is Epidemical, common to them all, none free from it; *there is none* (ſaith he) *that calleth, &c.*

2. The Duties neglected, which were two:

1. *Calling upon Gods Name* (though in a moſt needfull time.)

2. *Taking hold of God*; by which is meant, either by faith laying hold of his Covenant;

venant; or else figuratively, as it were, holding God, and staying him that hee depart not from them, keeping him with them, as *Saul* would have kept *Samuel*, 1 *Sam.* 15. 27. And this latter hee amplifieth by their neglect of the very endevour after it: *None stirreth up himselfe to take hold on thee.*

Chap. II.

That Gods people doe charge themselves with more secret sinnes than any else doe.

And there is none that calleth upon thy Name.] Before wee come to lay forth the

the maine thing intended, it will not bee amiſſe to take a ſhort view of ſome paſſages in the Text as they lye in our way.

And firſt in generall, from the nature of their complaint; If we looke to the matter of it, we ſhall finde it to be not ſo much in regard of their preſent preſſures, and evils which lay upon them; neither for groſſer ſinnes, which were more open and obvious to the eyes of others, but for more inward and ſecret corruptions, and failings, ſuch as the world takes no notice of, or will hardly bee brought to acknowledge they are ſins at all; or if ſo, yet not worthy the troubling themſelves for them,

them; as *not to have striven with the Lord in their prayers, to stay the iudgment threatned; and not to stirre up themselves to hold the Lord, that he depart not from them.* Hence wee may obserue,

Gods Children, in the times of confession of their sinnes before God, are wont to charge themselves with more close and secret evils and corruptions.

Their complaints are mingled with bitter bewailings of more inconspicuous and indiscernable evils, of wickednesse more spirituall, not to be perceived by a carnall eye, and therfore not lamented by a carnall heart.

To

To give ſome inſtances: As For their * birth-ſinne, that corrupted maſſe they brought into the world, which ſteames like a dung-hill, and ſends up ſtench and unſavorineſſe into the whole man; hindering in all duty, and putting forward unto all evill.

* Pſal 51.5 Iſa.64.6.

They complaine of thoſe remainders of Atheiſme, of their wicked and blaſphemous thoughts, of ſtrong objections riſing up in their mindes againſt cleare and evident truths; as againſt the very Being of God, the worke of our Redemption by our Saviour Chriſt, the truth of Gods Word, and many ſuch like. So alſo they lament their * Vnbeleefe,

a Pſa. 31.22. Pſa.116.11

leefe, [b] privy Pride, [c] secret hypocrisie, [d] and the evill which cleaves to their best works, their selfe-love, selfe-seeking, and [e] self-confidence, their great [f] unprofitablenes, under all those meanes, and mercies offered, their [g] hardnesse of heart, and that great [h] blindenesse and ignorance which they finde in themselves; it much grieves them many times for their

b 2 Cor. 12. 7 He that telleth the people of God of the medicine God applyed to heale and prevent the exalting of himselfe above measure, secretly confesseth the privy proneneſſe of his owne heart to selfe-exalting.

c Psal. 51. 10 Praying for a right spirit, he confesseth his owne spirit not right nor streight, but crooked and deceitfull. d Isay 6. 5. Nehem. 13. 22. His great zeale for reformation, yet needeth great mercy to spare it from exact examination. e Psalm. 30. 6. f Psal. 106. 6, 7. Nehem. 9, 3. g Isay 63. 17. h Prov 30 2, 3. I feele such ignorance of God and all his wayes, so many yeares towards mee, such folly which keepeth mee from taking any thing to heart which respecteth God, or concerneth my selfe, such uncircumcision of heart, which maketh mee that I cannot be holy, poore, and abiect, though conscious of innumerable Motives, past, present, imminent, which might move mee thereunto. Lastly, I feele such a selfe-sufficiency as will not let mee perceive what need I have of my God to be with mee for quickning, strengthening, comforting, directing, prospering of mee in my course. *Baines*, Letter 19.

unruly

i Pſa.73.3.22.
* Iſa.45.9.

unruly [i] paſſions, and their *ſtrivings with God, and impatiencies under his hand; their ſecurity, lukewarmeneſſe, and not [k] keeping their Watch; their [l] abuſing lawfull things; their [m] unthankfulneſſe for Spirituall mercies; their [n] not mourning for the ſinnes of the land and of the places where they live; nor taking to heart ſpirituall judgements; their [o] fearefulneſſe and aptneſſe to be diſcouraged, and give out in good buſineſſes, and Gods cauſes; their too much [p] indulgency and favouring themſelves, and thoſe that are neare unto them in their faults and failings; ſo [q] their often breach of promiſe, and Covenant with

k Cant.1.6.
l Deut.32.15 Nehe.9.28.
m Hoſ. 8.12.

n Ezech.9.4. Iſa.42.19,10

o Ier.9.3.

p 1 Sam.2.9.

q Pſal.78.37 38,40.

with God; [r] their sleightnesse and perfunctorinesse in the service of God; much irreverence, &c. [f] their dulnesse, heavinesse, wearinesse, indevotion, together with their distractions, and dissipations of heart in holy duties; their [t] forgetfulnesse, [u] inconstancy, and [*] uncomfortable walking in their Christian course. These and such like do make them sigh in secret, shake their heads, and wring their hands, and cry out with many a bitter cry when none eye sees them, or eare heares them.

r Isa.64.7.

f Mat.26.40. 43.

t Mar.8.18.
u Hos.6.4.
* Psal.43.5.

The grounds and Reasons of this, amongst others, are such as these:

Reas.

This proceeds from that divine and spirituall light, and

1

a 1 Theſſ. 5.5
b Ephe. 5.8

they have received into their minds (being hence denominated [a] children of light, and called [b] light in the Lord; by which they diſcerne theſe cloſe and hidden corruptions, being now by this light made, as it were, tranſparent unto themſelves. For looke as it is with luminous and lightſome Bodies, as a Diamond, Chriſtall, Glaſſe, or the like; when the light of Sunne-beames ſhine upon them, it cauſeth a tranſparency in them, ſo that the foulneſſe within is as viſible as the foulneſſe without; ſo it is here. The word uſed by the Apoſtle, 2 *Cor.* 1. 12. will ſerve ſomewhat to explaine this: He tels the Corinthians, that in ſimplicity, and godly

godly sincerity hee had had his Conversation in the world, ἐν ἁπλότητι θεοῦ, *i. e.* in all candour, and perspicuity of spirit and heart; as in the sight of God, which might plainely bee seene even through and through. Now as the good, so is the evill in Gods Children transparent; as the spots which appeare in the face of the Moone, so that by the help of this light they are able to passe a judgment upon themselves, and their more secret evils. *vid. Bez. ad loc.*

2. The Conscience being renewed, and having this light shining into it, and conveyed into it from the understanding, hath also this quality of Tendernesse, by which it quickly smites and bleeds

bleeds for knowne, though cloſe ſinnes, and ſo affecteth the heart with ſorrow for them.

3 They being Spirituall, they can conceive and judge of ſpirituall things; As of God, whom they ſerve, to be a Spirit; of his Law and worſhip, by, and in which they ſerve him, to bee Spirituall. Now as the Law is, ſo is the tranſgreſſion; where there is no Law, that is, no ſpiritual apprehenſion of the Law, there men cannot condemne themſelves for ſecret and cloſe ſinnes: *Paul* is alive when without the Law, and hee is without the Law whilſt carnall; but *Paul* being become ſpirituall, the Law alſo is become ſpiritual unto

Rom. 7. 9.

unto him, *verſ.* 14. So that ſpirituall and ſecret ſinnes ſo apprehended he could then judge of, which before hee could not.

Yet we are to know, that this worke of bewayling ſecret evils, is not found in all Gods children alike, ſince their Conſciences are not equally inlightned, and made tender; neither are they all alike mortified or watchfull; nor have they the Spirit of judging and diſcerning alike; neither are all ſo eaſily convinced alike; but this is found in all, ſo farre as their light goes, there will be ſmiting for guiltineſſe in theſe things. *Caution.*

Hence wee have a broad difference betweene thoſe con- *Vſe* 1.

confeſſions which are found in the truly penitent and humbled ſoule, and thoſe ordinary large forms taken up by carnall men, either by cuſtome, or extorted from them by their naturall conſcience in ſome painfull and helliſh pangs of it: As *Pharaoh* in extremity cryed out, *I have ſinned this time, the Lord is righteous, and I and my people are wicked.* So *Saul* being convinced of his unjuſt and unnaturall dealing towards *David*, ſaid, *Returne my ſonne David, I will no more doe thee harme. I have played the foole, and have erred exceedingly.* Thus was it with *Iudas* in the groſſe and open caſe of betraying his Maſter; *I have ſinned in betraying innocent:*

Exod. 9.27

2 Sam. 26.21
1 Sam. 24.17

Matth. 27.4.

nocent blood. When the Conscience hath but Natures light, it must be a great print that a man can read in this kind, taking knowledge only of more grosse and staring evils, and that most an end against the second Table: but the regenerate goe farther, as I have said, confessing and lamenting their inward & secret corruptions, which the hypocrite swallowes up as not worth the naming.

Hence it may appeare that the world is extremely mistaken, and hath much to answer for those hard and cruell speeches which are every where uttered against such; that they are proud, and despisers of others; that they are Hypocrites, and *Use 2.*

Diſſemblers, &c. whereas they appeare in their owne eyes doubly vile, and twice as ſinfull: For in others their open and outward ſins onely are apparant, but in themſelves they behold both their open and inward ſinnes, which muſt needs breake downe all high thoughts of themſelves, and cauſe them to preſer others above themſelves.

Neither can they bee ſo charged with Hypocriſie, ſince the foulneſſe of the inſide of the platter is ſeene, and bemoaned, and waſhed with teares by them, as well as the out-ſide: They are more troubled for praying, than thou for not praying; for hearing, than thou for not

not hearing, &c. This being seldome found in the practice of any hypocrite to lay such things as these to heart, abounding so much in selfe-love, and selfe-deceit, and being secretly willing to rest in his present condition, and to make his bed as easie, and to lye as soft as hee can, and so to rest with as little disturbance as may bee; hee will not search for matter to trouble himselfe, but keeps up himselfe in as good an esteeme with himselfe and others, as possibly hee may; nothing troubling him more than to know, or be knowne what secret guile and rottennesse there is in his spirit: and therefore loth, not only to heare others speake, and

complaine of it to him, but to heare himselfe speake and complaine of it to God, is an heavy, irksome, and unpleasing worke; only Gods childe, as hee is willing to know the worst of himselfe, so will he confesse the worst of himselfe in the eares of the Lord; none thinking or speaking so bad of them, as they doe of themselves; and none laying so much to their charge, as they doe to their owne.

Iustus favere sibi nescit rigorem iudicis circa se non novit inflectere Ambr. Apol. cap. 9.

Vse 3. This also may bee for a comfort, and stay to the hearts of the godly in the time of trouble, and houre of darkenesse, when Satan shall rake in their hearts for matter to increase their present distresse, and shall cast their

their ſecret failings in their faces, yet then when the conſcience can beare witneſſe, and the diſtreſſed ſoule can truly ſay in Gods preſence, The Lord knowes theſe evils have not wanted complaining againſt, ſecret though they be, I have often ſpread them before the Lord, as my ſores and ſorrowes.

In quantum non peperceris tibi in tantum tib. Deus parcet. Tert. de pœnit.

Chap. III.

How Gods Children ſhould ſeek unto God in evill times, when hee gives tokens of his diſpleaſure.

There is none that calleth upon thy Name.] This is the firſt thing they charge them-

themſelves withall; not that they were altogether prayerleſſe, as the Heathen, or prophane; but it grieved them that this their ſervice had not beene according to the Law of prayer; they had not intended their inward affections to apprehend the Lord, to keepe him with them in their affliction, they were ſluggiſh, and did not ſeeke to ſtay Gods wrath before the judgement came. Hence we may obſerve,

In evill times, when the Lord gives tokens of his diſpleaſure, then not to call upon him with intention of ſpirit, increaſeth ſinne and wrath.

This appeares, whether it be

be an evill time with a mans ſelfe, or with a Land and Nation: *The Hypocrites in heart* (ſaith *Elihu* in *Iob*) *put to wrath, or heape it up, becauſe they cry not when God bindeth them*; having wilfull and rooted ſtubbornneſſe in them, habituall contempt of God, without all reverence of his Word, or Rod; that even in adverſity they will not ſubmit themſelves to God, but obſtirme and harden themſelves under the evils. Of this alſo the Prophet *Ieremy* complains: *Thou haſt ſtricken them, but they have not grieved.* The people ſtriving and ſtomacking againſt God, they intreat not his mercy and favour, therefore their curſe is augmented

Iob 36.13.

Ier 5.3.

more and more, *verſ.* 6. This the Prophet *Eſay* affirmed of the people of his time; *The people turneth not to him that ſmiteth them, neither doe they ſeeke the Lord of hoaſts; therefore the Lord will cut off from Iſrael, head and taile, branch and ruſh in one day.* So in *Zephany*, the Lord threatens the neglecters of his worſhip, not only Idolaters, and thoſe that mingled their Religion with ſuperſtitions: but *thoſe that have not ſought the Lord, nor inquired for him*: i. e. not ſought him by prayers, and intreated his helpe in ſuch a declining and corrupt time.

Verſ. 6.

Iſa. 9. 13.

Zeph. 1. 6.

Vſe 1. What cauſe then have men to feare Gods hand going out againſt them? whoſe

courſe

course and practise, if it were searched with a candle, it would bee found that they had never opened their mouthes, nor lifted up one petition this way, seeing what desolations have beene wrought in forraine parts, what tokens of his displeasure amongst our selves in the land wee live in; nay, when the Lord hath knock'd at their owne dores, brought it home to them, and the very markes and signes of his anger have been upon themselves, their wives, or children, yet then to have the heart so sinke and fall, and to be so over-growne with senselesnesse, as not to beable to commend the case of themselves, or theirs, to the

Lord; this shewes the Atheisme of the heart; for in what degree a man is prayerlesse, in that degree hee is godlesse.

Use 2. How may it humble Gods owne children? How may it goare our very hearts, and make them bleed, that wee have beene so wretchedly wanting both to God, our owne soules, the good of others, and the good land in which God hath planted us? How justly may we take up the confession of the Prophet *Daniel*, *All this evill is come upon us, yet made we not our prayer before the Lord our God. Therefore hath the Lord watched upon the evill, and brought it upon us.* Dan. 6. 13, 14

How may they call and cry

cry to us out of the *Palatinate*, *Bohemia*, and other places, & say, Some of you have seene, and most have heard of the grievous evils that have befallen us; *Behold and seeif there were ever sorrow like unto our sorrow*, to have the glorious Gospell of Christ taken from us, the Arke displaced, and *Dagon* set in his roome; our Ministers banished, and our people betrayed unto Antichristianisme; our Country laid wast and desolate, many a Family driven from house and home, not knowing where to lay their heads; many of us seldome going to bed with dry eyes, considering the many pressures, straights, and necessities of our

Lam. 1. 12.

our selves and ours. O then why were your prayers and teares wanting to helpe to extinguish the flame of Gods wrath broken out against us? May not many amongst our selves of this land cry against us, when Gods hand hath been upon them by the Pestilence, *which walked in the streats at noone-day*; by Famine, and other miseries, yet our prayers have not bin with the Lord with intention. O we put not forth our selves as wee ought to have done, by strong cryes in the behalfe of the distresses of our brethren: What may we thinke is justly owing us to this day for our great neglects herein? the Lord grant it be not layd to our charge.

Pſal. 91. 6.

Let

Let us hence be exhorted to be more frequent, and intent in this service in the behalfe of our selves, Gods Church, and people: To make amends in time to come, plying the Throne of grace with all earnestnesse, whilest we see the judgment hanging in the threatning, or already executed upon others, lest this stare thee in the face another day, and thy conscience upbraid thee when the day of thy calamity hath overtaken thee, or thou art enwrapt in the common judgement, and say unto thee, Remember, the time was when thou sawest Gods judgements on the Land, the Church, &c. and thou heldest thy peace, and didst

Vse 3.

didſt not helpe by thy prayers as thou oughteſt to have done; ſee now how heartleſſe and ſhiftleſſe thou art, and it is juſt with God it ſhould bee ſo; O this will adde to the bitterneſſe of the croſſe, and ſtrike the ſtings of it deeper into thy Spirit. On the other ſide, if thou haſt diſcharged thy conſcience this way, if the worſt fal, yet either *thou ſhalt be hid in the day of Gods wrath*, or *with Noah, Daniel, and Iob, thou ſhalt deliver thine owne ſoule*; or thou ſhalt be mightily aſſiſted, and furniſhed with faith and patience to undergo the preſent affliction, and thy prayer ſhall returne into thy owne boſome like *Noah* his Dove into the Arke,

Zeph. 2. 3.

Ezech. 14. 14

Arke, with an Olive branch of peace in its mouth; and God, who hath beene a witnesse of thy heart and waies, will looke to it, that thou shalt not lose thy reward.

CHAP. IIII.

That the worke of a Christian, in respect of his spirituall estate, lyes most with himselfe.

OR that stirreth up himselfe.] This is the second part of their complaint they had beene sluggish and drowsie, they had not beene dealing with themselves, nor labouring with their owne hearts for quicknance and

and ſtirringneſſe; they did not ſtirre up [themſelves.] Hence obſerve,

The buſineſſe of a Chriſtian, in regard of his ſpirituall eſtate, ſhould lye much with himſelfe.

A Chriſtian hath of all others the greateſt buſineſſe, and this lyes in many places; in heaven, in the Church, in the Family, in the Cloſet, &c. and though God ſet him his worke, and give abilities to doe it, yet in regard of the tranſacting and perfecting this worke, it hath ſpeciall, and primary relation to a mans ſelfe, and ſpecially to that part of a mans ſelfe which wee call the Inner man,

man, as his minde, and thoughts, wil, and affections, and Conſcience; God being a Spirit, with whom our principal buſineſſe lieth; and the ſervice being Spirituall, in which we are to addreſſe our ſelves unto him; its the ordering and managing of our ſpirits that lyeth upon us, as the chiefeſt of our imployment. See it in ſome Inſtances:

Firſt, in the great buſineſſe of Repentance, and turning to God: we ſhall finde this in Scripture to be called [a] *A comming to a mans ſelfe*: To make this farther to appeare let us take the whole order and courſe of this worke.

[a] Luk. 14. 17.

It pleaſeth the Lord, at ſome time of a mans life, ſuch an

an one whom hee purposeth to save, by the Ministery of the Word, together with the helpe of the Spirit, to meet in his way to Hell, where there is discovered unto him the vilenesse and horriblenesse of his sinnes, and the fearefull estate the sinner is cast into by reason of these: The conscience is now awakened, the books are opened, he sees sinne clearely, and is convinced of them, so that hee cannot shift, hee cannot deny them; his thoughts also beginne to be troubled, and to beat one against another with unsavory perturbations; finding all is not well, he goes alone by himselfe, begins to search, reads his sinnes as in a story: his

his conscience tels him, *I am sent unto thee with heavy tydings*; and one messenger followes another to tell him of his lost and condemned estate: [b] *To thee be it spoken, thou art weighed in the ballance, and found too light*; these be thy sinnes, and these will be thy sorrowes. Being thus perplexed, he begins to cast about, and to consider what way hee were best to take to extricate, and unwind himselfe out of these Mazes and Labyrinths of sinne and misery: He lookes upward, and sees heaven shut against him: he lookes downward, and findes hell opened for him; he lookes round about him, and sees no helpe in any creature, men, or Angels; he

b Dan. 5. 27.

he lookes into himſelfe, and finds innumerable ſins compaſſing him about, which ſtare upon him, and having every one, as it were, a chaine in their hands, they are binding him hand and foot, to caſt him into utter darkneſſe. Being caſt into theſe great ſtreights, ſuch thoughts beginne to riſe in his minde, (God being merciſull to him; Is there not mercy with the moſt High? Will hee caſt off any poore ſinner that comes unto him? And therefore reſolves, and ſaith, Sure [e] *I will ariſe and goe, and I will ſay* to the Lord, *I have ſinned againſt heaven, and before thee*; who can tell but the Lord may ſhew mercy to as great a ſinner as I am? He

e Luk. 15. 18.

He comes therfore, and casts himselfe downe before the Throne of grace, and saith, [d] *What shall I say unto thee, O thou preserver of men?* I have no arguments to plead, no excuses to make, no reasons to defend my selfe withall; my sighes are my best Apologies and my teares are my best arguments: O that thou wouldst pitty! O that thou wouldst spare! O that thou wouldst have mercy upon a poore worme, a wretched and forlorne sinner! Thus all alone he humbleth himselfe; hee [e] confesseth his sinnes, and spreadeth them before the Lord, [f] *loathing himselfe in his owne sight;* [g] accuseth himselfe; [h] *judgeth himselfe worthy to be destroied:*

d Iob 7.20

e Psal. 32.5

f Ezc. 20.43. g Luk. 15.21.

h 1 Cor. 11.31

He

He now beholds [i] Chriſt lifted up to him (as the brazen Serpent in the wilderneſſe) which he ſees with his owne eyes, embraceth with the armes of his owne faith, applyes him to himſelfe for his owne everlaſting comfort. And thus his ſinnes purſue him to the Sacrifice of Chriſt, to this City of refuge, giving him no reſt, till Chriſt ſpeake peace to his ſoule: and all this is done by a man with himſelfe.

i Iohn 3.14.

Secondly, as it is thus in regard of Initiall Repentance, ſo is it in regard of renewed Repentance; when a man fals into ſinne after calling, to get up againe, and recover, the buſineſſe lies with a mans [k] ſelfe. Thus we read in

k Pſal.4.4. l 1 Kin.8.47.

in 1 *King.* 8.47. *When Gods people are carried captive into their Enemies Land,* the promise is, that yet *if they shall bethinke themselves, and repent, and make supplications, &c. then God would heare them:* He speakes it of renewed Repentance, of them who are already Gods people; and this hee cals *a bethinking themselves,* or a bringing backe a mans heart, a going downe into a mans selfe; and answerable to this is the other expression in the same Chapter, *ver.* 36. *When they shall know every man* (that is, particularly) *the soare and plague of his owne heart.* Thus also, *Levit.* 16.29. the children of Israel were *to afflict their soules* and

and to make bitter to themselves the remembrance of former sinnes, they were [m] voluntarily to cast themselves into heavinesse: so *Peter* [n] *went out* by himselfe, *and wept bitterly*. As it is with a man in times of taking Physicke to recover health, hee betakes himselfe to his chamber, takes the potion prescribed, and is contented to be pained, and made sick: So in this Repentance, which is Spirituall Physicke, the worke lyes by ones selfe: as it is in *Zach.* 12. 11. *They mourn apart, the Land shall mourne every family apart, and their wives apart.* Thus we see it in the businesse of Repentance.

[m] Eze. 16. 62, 63. & 36. 31.

[n] Luk. 22. 62

It is the same also in the worke

work of Mortification. How doth it lie with a mans selfe, as the severall phrases in Scripture, pointing to this, import; when a man is to [o] fall out with himselfe, and to have great [p] *indignation against himselfe*; *to* [q] *crucifie his lusts* and corruptions; to [r] cut off, as it were, the parts and members of ones owne body, as *to pull out our eyes*, to *cut off foot or hand*; to [s] *keepe under the body*; to [t] *deny a mans selfe*; all which seeme terrible and bloody words to corrupt nature, and carnall reason; yet about this must a Christian be exercised, and that by himselfe.

Againe, when feares and doubts rise in that great and weighty matter whether we

D have

o *Grandis virtutis est tetrum pugnare quotidie et inclusum hostem centum oculis observare.* Hieron. ad Fur.
p 2 Cor. 7. 11
q Gal. 5. 24
r Mat. 18. 8.
s 1 Cor. 9. 27
t Mat. 8. 34.

have any part or right in Christ or no? this question
u 2 Cor. 13. 5. must be resolved by u *proving and trying a mans owne selfe*, by a private search and scrutiny, which must be made in our owne bosomes.

5 Lastly, see it briefly in regard of some particular duties, we shall find the worke still to lye with ones selfe; as in

1 Hearing and Reading the holy Word of God: * Job 5. 27 *Heare it* * (saith *Eliphaz* to *Iob*) *and know it for thy good*, or for thy selfe, as it is in the Margent. When we apply things to our selves, as the Disciples upon that speech of Christ unto them, *One of you shall betray me: they* x *asked every one, Master is it I?* x Mat. 27. 22

To

To doe as the Bee, which brings home the honey gathered to her owne Hive, there layes it up to nourish her, and to feed upon it as need requires. A man must so looke into the Word that he [y] *may see his owne face in it as in a glasse*; and so helping himselfe to reforme what is amisse.

y Iam. 1. 23.

2. In singing of Psalmes the [z] Apostles counsell is, that *wee should speake to our selves, singing and making melody in our hearts to the Lord.*

z Ephes. 5. 19

3. In preparing to come to the Sacrament of the Lords Supper, wee are exhorted [a] *to examine our selves* before wecome.

a 2 Cor. 13, 28

4. When crosses and afflicti-

flictions breake in upon us, and God layes his hand on us, we are *to* [b] *ſit alone by our ſelves*, pondering and conſidering the grounds and cauſes of them; ſo quieting our ſelves, that wee may beare them with patience. [c] *I ſate alone becauſe of thy hand* (ſaith the Prophet *Ieremy*.

b Lam.3.28.

c Ier.15.17.

*Reaſ.*1. This private, particular, and punctuall dealing with a mans ſelfe, wil much work out hypocriſie, and make all our performances to be with much more ſincerity; which doth moſt appeare in our perſonal performances, ſince every man is trulieſt that, that hee is in private, and by himſelfe, in his ſecret retiredneſſe, & when ſeparated from all ſpectators and witneſſes.

nesses. For here indeed lyes the streight & pinch of our Christian worke.

To be wrestling with God in prayer; To bee dealing hand to hand against our beloved corruptions, and to keepe a constant and close fight against them; To be much in selfe-examination; To be gaging our own harts, and digging into our selves to finde the roots of our sinfull distempers, to rake in the puddle and sincke that is in our owne bosomes, and to smell the stench and unsavorinesse of it, to bee humbled by it: These, these are those private and painfull workes which must be done, if ever thou meane to make sure worke for thy soule, and

without which all thy Religion is but a ſelfe-deceiving.

In our more publike and open performances alſo this hath place: So to tend to our hearts, and ſpirits, that they bee preſerved in their ſtrength and intention in the duty, beyond what will ſatisfie men, as in Hearing, Receiving, Praying with others, &c. all which may be done with eaſe by the outward man; but doe thou ſay to thy ſelfe, this charge muſt I alwayes lay upon my ſelfe in all duties that are of publike Obſervation, to doe them from my ſelfe, not from others; that is, to ſet upon them from ſuch a vigor of ſpirit as would carry me

mee to ſuch performances, even from my ſelfe, if there were none to behold me.

Secondly, there can never be any ſaving worke upon the heart without this, and that by reaſon of the *deepe* [e] *deceitfulneſſe of our hearts, and deſperate wickedneſſe*. A man can lay no ſure foundation of his houſe, that diggeth not deepe beneath all quick-ſands, and rotten ſoyle, ſo here. *Reaſ. 2.* [e] Ier. 17. 9.

This ſerves for great reproofe of ſuch who have no ſuch kind of buſineſſe with themſelves, but are ſtrangers in their owne boſomes, altogether ignorant what paſſeth in their owne hearts, whether they get or loſe, whether they draw nearer *Vſe 1.*

to heaven or hell; of ſuch the Prophet complaines, [f] *None ſaith what have I done?* They live abroad out of themſelves, looking & prying into others, but leave their owne hearts neglected and untill'd. Nay, they ſhunne, and decline this worke as a grievous taske. Oh, mee thinkes it is a folly and a madneſſe, that wants a name to expreſſe it, that Man, a reaſonable creature, endued with ſuch abilities, and ſo fitted every way for this worke, and it being a buſineſſe of that great conſequence, yet that hee ſhould make ſuch an eſcape from himſelfe, and live at ſuch a diſtance from himſelfe, ſo farre out of his owne

[f] Ier. 8. 6.

owne call and reach! Oh what studying is there in the world of sundry sorts of salutations, garbs, and complements? What asking of each others health and welfare? [g] yet never to aske his soule how it fareth; not so much as to bid it good morrow, or good even; I meane, he passeth it by as a worthlesse, and a neglected thing. What great desire have many to visit farre Countries, and to know the manners and customes of other Nations farre or neere? What long Pilgrimages doe many make with many a weary step? yet they will not take a short journey downe into their owne hearts, nor know the behaviour and language

g *Nullum tibi anima tua propinquiorem nullum iudices chariorem Si te amiseris, omnia in te perdis.* Salv. lib. 3. cont. Avarit. Of all prisoners, use oftnest to visit thine owne soule. *Greenham.* στρέφε σοῦ τὸ ὄμμα, &c. *Intende animæ oculum in tuum ipsius examen ut noscas rectine an pecus valeat anima* Basil.

of their owne soules and consciences. The grounds of this extreame folly may be such as these:

1. In many it proceeds from Ignorance, they know not what this duty meanes, or that there is any such work required of them, they know not how to behave themselves in such a businesse.

2. In many it proceeds from slothfulnesse, they will not be at the paines, [h] they choose rather to put things to the venture, speed as it may: They say they keepe their Church, say their praiers, come to the Sacrament, pay every one his owne, &c. if this wil not serve the turn, but that there must bee such adoe,

h *Est et hæc perversitas hominum mori citius, quam curari desiderare.*

adoe, then God helpe. They thinke such as call for more, or doe more, are more busie than needs, and that farre lesse would serve the turne.

3. In many it proceeds from a strange levity, incomposednesse, flotingnesse, and unsetlednesse of Spirit; they cannot keep their mind steddy, nor serious in this worke, but are quickly turned aside to other things, even a feather flying in the ayre will divert and take them off, and cause them to wander in vanity and impertinencies.

4. In some it proceeds from a guilty fearefulnesse; they will not bee too busie this way, to pry into themselves, fearing lest they might

might ſee that which would make their hearts ake to ſee, by cauſing the remembrance of their former evill wayes to returne upon them: They think it would bring a damp on their worldly comforts, and marre their carnal mirth making them grow mellancholicke and mopiſh, and ſo expoſe them to the ſcorne of the world, or their companions and carnall friends.

5. In ſome it is from worldlineſſe, and earthly-mindedneſſe; they will not afford ſo much time, being carried along with ſuch great intention and vehemency of Spirit, they cannot be at[i] leiſure for this buſineſſe. But canſt thou be at leiſure to eat, drink, and ſleepe?

[i] As if a ſicke man ſhould ſay, I have no leiſure to be cured.

sleepe? Canst thou finde a time to looke upon thy Cattell, corne, and bagges? To laugh and be merry? nay, to lye, sweare, drinke, &c. Be thou assured, that so continuing, God will not be at leisure to forgive thee thy sins, or save thy soule.

Try therefore what businesse hath beene dispatched this way, with thy selfe, about thy Spirituall estate; what peace procured, what occasions of sinne prevented, what corruptions mastered, what watch kept, what reckonings cast up, what doubts cleared, what graces increased; what duties practised; what temptations resisted; what provision made for æternity, what time thou hast spent

Use 2.

ſpent by thy ſelf about theſe things; be aſhamed for thy failings, and bleſſe God hartily for any time ſpent, or thoughts had, or progreſſe made about theſe things.

Vſe 3. Bee exhorted to ſet thy ſelfe to this worke, thy hand to this plough, ſtudy thy ſelfe, read thy ſelfe, reaſon much with thy ſelfe, and converſe frequently with thy ſelfe, conſult and adviſe with thy ſelfe about thy Spirituall eſtate, be ever ready to returne into thy ſelfe upon all occaſions, what ever befals thee; comforts or croſſes, mercies or miſeries. When fallen into any ſinne, traverſe quickly thoſe[k] *falſe reaſonings* of thy heart which drew thee into it. Say to thy ſelfe

[k] παραλογι, ζόμενοι, ἑαυτοῦς. Iam. 1. 22.

self, how came this to passe? As *Absolon* said to *Thamar*, when shee came weeping with dust upon her head, *Hath Ammon bin with thee?* So, Hath Satan beene with thee? Hath passion over-born thee? Hath Pride swelled thee? Have worldly cares choked thee, &c. How came this about? 1 Sam. 13. 20.

To move us further to this duty, take these few helps: *Motives.*

1. This, of all other actions of life, is the most Noble, and tends most to the perfecting of the soule, which is the most excellent part; this perfects a man as hee is a Christian: Other thoughts, and discourses of thy Spirit may perfect thee as a man, a Scholler, a statesman, 1.

man, and Common-wealths man, &c. but this, as a Chriſtian. This, being the moſt noble worke, and buſineſſe of the minde, puts a luſtre and beauty upon the ſoule. This is the ſpeciall part of wiſdome, and makes a man the wiſeſt man. All other thoughts and actions, without this returning into a mans ſelfe, [m] leave a man at laſt in the midſt of folly and miſery.

m Ier.17.11. Pro.5.13,14.

2 2. This makes the ſoundeſt, and moſt ſetled Chriſtian, ſound in heart, in judgment, and life; the neglect of this cauſeth ſo many errours both in life and judgement.

3 3. This keepes the ſoule and conſcience in a quiet and peace-

peaceable ſtate, ſweet, cleane and comfortable, as often ſweeping keepes the houſe cleane; and often reckoning keepes long friends: This will make thee rejoyce in thy owne boſome, and the [n] *ſtranger* from this worke *ſhall not meddle with thy ioy*: Otherwiſe the ſoule muſt needs be a loathſome place, and a cage for every uncleane luſt and ſinfull vanitie.

n Pro. 14. 10.

CHAP.

Chap. V.

About this Chriſtian Duty of ſtirring up our ſelves, and what it is to ſtirre up ones ſelfe in Chriſtian duties.

None *that ſtirre up themſelves.*] This is the ſecond Duty neglected, they did not ſtirre up themſelves to take hold on God, there was a neglect of the very indevour after it, which is here charged upon them: whence we have the Obſervation lying plaine before us,

It is our duty ſerioufl, to excite and ſtirre up our ſelves in all exerciſes of piety and godlineſſe, with all intention

tion of spirit to our uttermost.

For the further opening of the point, two things are to be explained:

1. What it is to stirre up ones selfe.

2. The things, about which, this duty is to bee conversant and exercised.

For the first, to stirre up a mans selfe, hath these two things in it:

1. The awaking of our selves, the shaking off that dulnesse and drowsinesse which cleaves to us. To this the Apostle hath reference, *Rom.* 13. 11. *It is high time to* ° *awake out of sleepe*; he speaks to such as were already converted: Now this awakening is a freeing of our grace from

° ἐγερθῆναι. *Excitari. Expergisci.*

from the oppreſſion it was under, by worldly cares, carnall feares, or ſome ſinfull luſts, which cauſe a neglect of univerſall piety, and the workes of the light, and day of regeneration, unto which wee had our new Creation.

The Beleevers, in their [p] firſt ſetting out, are commonly more earneſt and fervent in following God calling them; the firſt apprehenſions, and ſenſe of their bleſſed change affect more, which may bee gathered from the reproofe of the Church of *Epheſus*, *in the loſſe of their firſt love*, and calling her to *remember from whence ſhe was fallen, to do her firſt works*, *Rev.*2.4,5. That ſeemes to be like it, *Ier.*2.2.

[p] *Feruentior eſſe ſolet, qui rem primùm aggreditur.*

I remember for thy sake the kindnesse of thy youth, though that doth more principally declare the kindnesse of God in taking that people to himselfe before all other, as an argument of conviction, that for no cause, against all obligations of duty, they, contrary to their first beginnings forsooke the Lord: As in processe of time men grow colder, in their affections to him at least, though they utterly forsake him not; the Prophet therefore cals upon them, and useth divers arguments in the verses following, to put them upon the duties enjoyned them.

Though Gods children are called out of the world, yet they have much of the world

world in them ſtill, and therewithare miſerably enthralled many times, ſo that we need awaking, and ſtirring up. In which reſpect it is that the Lord hath provided, as well goads to pricke forward the dull, as nailes to faſten them that are inconſtant, *Eccleſ.* 12. 11. See alſo for this, theſe following Scriptures, 1 *Cor.* 15. 34. *Revel.* 3. 2. *Heb.* 10. 24.

The ſecond thing in the ſtirring up a mans ſelfe, is not onely the awaking up of our ſelves, but the ſetting a-worke that grace beſtowed, together with the employing of our faculties in their ſanctification, to their uttermoſt abilities. This may appeare by Saint *Paul* his exhorta

hortation to *Timothy*, *I put thee in remembrance that thou stirre up the gift of God that is in thee*: as if he should have said, Considering thou hast an unfained faith, and because of my great affection to thee, whereby I am carefull of thee, I, with great confidence, put thee in remembrance that thou [q] quicken up the holy fire that is in thee, and blow it up, use the grace thou hast with courage, and strength of Spirit. So againe the same [r] Apostle, *Be strong in the grace that is in Christ Iesus*.

Now as there is required great wisdome and circumspection in ordering the graces given, and setting them in their right place and station,

q ἀναζωπυρεῖν. 2 Tim. 1. 6. *Sicut ignis indiget ligni, ita & gratia alacritate, ut ferveat perpetuò possit.* Chrysost. ad loc.

r 2 Tim. 2. 1.

on, and ſo giving them their due worke and exerciſe: When, one ſaith, knowledge bee you ready to diſcerne what Gods will is; Faith, be you ready to beleeve what God promiſeth; Hope, be you ready to expect what is promiſed; Patience, be ready to beare what the Lord inflicteth; Obedience be you ready to goe about what God commandeth: I ſay, as there is required this wiſedome in ordering grace, ſo there is required great intention of Spirit in intending all inſtruments of motion, all faculties and powers of body and ſoule, for the keeping theſe in their due height, that they ſlacke not, nor abate not of their former ſtrength and

and vigour. Thus you see what it is to stirre up ones selfe, and wherein it stands.

Chap. VI.

What the maine things are about which we are to stirre up our selves.

SEcondly, we are to shew whereabout we are to stir up our selves, and what the duties are; to speake, as the truth is, these are of large extent, and beare an equall latitude with all duties of Religion and godlinesse; there being no duty, unto which this is not required, it being as the fire to kindle the Sacrifice, and [f] *as Salt* to season

[f] Mark. 9. 49.

ſeaſon it. I ſhall give inſtance in ſome particulars, ſuch as are of great concernment, which doe call for our utmoſt care and intention of ſpirit.

Section 1.

Of ſtirring up our ſelves in the weighty buſineſſe of our owne and others ſalvation.

FIrſt, concerning the moſt weighty buſineſſe of our Salvation, and our everlaſting eſtate, it is our duty that wee mightily ſtirre up our ſelves, and tend to the good of our precious ſoules above al things in the world beſide: about this, three things are eſpecially to bee heeded

heeded by us.

1. To take hold of all seasons and opportunities for the furthering and advancing this worke: For this end we are to take a serious view of the times and places where we live, to consider what they afford and bring with them, what confluence and concurrence of meanes, more than at other times, or in other places. The Apostle calls upon, and stirres up the *Corinthians* with this Argument, [t] *Behold* (saith hee) *now is the accepted time, now is the day of Salvation*: that is, whilst the light of the Gospell shines, whilst the Ministers call, whilst the Lord (like *Ahasueros*) holds forth his golden Scepter, his

[t] 2 Cor. 6. 2. Can. 2. 10. 13. Ester 5. 2.

promiſes of mercy and pardon to all ſuch as come to him, eſpecially when he begins to ſtirre the heart with touches and remorſes for ſinne, and deſires of mercy and pardon. The people that were ſtirred by the Miniſtery of *Iohn* the *Baptiſt*, how wonderfully eager were they in the purſuit of their Salvation? [u] *From the dayes of Iohn Baptiſt untill now* (ſaith our Saviour) *the kingdome of heaven ſuffers violence, and the violent take it by force*; that is, [*] they would have no nay, they were ſet upon it; as if they ſhould have ſaid, What a time is this? What dayes be theſe of light and grace? Who ever periſh, wee will not: Who

u Mat. 11. 12

* *Quidam ad omnia vię & vitæ huius exercitia non Solum ambulant ſed et currunt, imo potius volant.* Bern. Serm. 3. de Aſ. Dom

Who ever goe to Hell, wee will not : As long as there was grace and mercy to bee had, as long as such gracious offers were tendred unto them they resolved to refuse no labour nor paines : rest they cannot, have it they must, whatever it cost them: Oh the strong and restlesse desires ! Oh the unwearied endevours of such, whose hearts God hath truly touched with a care of their owne Salvation !

2. For our going forward in this blessed worke, and bringing of it to its height and full perfection, it is our duty to stirre up our selves : To this the [x] Apostle exhorts, that *we should worke out our salvation with feare and trem-*

2

x Phil. 2. 12

trembling. As Salvation is a great worke, which ſhould take up our whole man, ſo it is ſtill to be wrought out, that if at any time wee were queſtioned what wee were a doing, we might anſwer, we were working out our Salvation with all our ſtrength; as the fountaine workes out the mudde, and as Phyſicke workes out the diſeaſe, ſo to be throwing out all that hinders, to bee ſtill[y] adding to this worke, one grace to another, one duty to another; according to that of the[z] Apoſtle, *Giving all diligence, adde to your faith, vertue; to vertue, knowledge, &c.* Be ſtil going onward to perfection, as the[a] Apoſtle Saint *Paul* teacheth us; *Therefore leaving*

[y] *Sapiens quãdiu vivit, tamdiu addit.*

[z] 2 Pet. 1.5. ἐπιχορηγήσατε. Linking them hand in hand.

[a] Heb. 6.1.

leaving the principles of Christ, let us goe on to perfection: and againe, *Having these promises, let us perfect holinesse in the feare of God*: so never slaking our pace, or giving over our care, till wee had brought it to its full maturity: and this is to bee done *with feare and trembling*, noting that great seriousnesse of going about this worke, what a [c] feare should fall upon our hearts, considering the great Majesty of God, with whom wee have to deale; and our owne unworthinesse and great insufficiency, as of our selves, to goe forth in so great and weighty a worke: Neither is this feare, a blinde, or a servile feare, but such as is accom-

b 2 Cor. 7. 1.

c Act. 7. 32.

panied, 1. with Humility and lowlinesse of minde, opposed to high-mindednesse, and self-confidence; as *Rom.* 11.12. *Be not high minded, but* [d] *feare.* 2. With an awful and child-like reverence of God opposed to wantonnesse and carnall security; as *Hebr.* 12. 28. *Wherefore we receiving a kingdome which cannot bee moved, let us have grace, wherby we may serve God with reverence and godly feare.* When we doe things in faith and obedience, and in great love to God and his holy Commandements, for his truth and goodnesse sake, *Hos.* 3.5. Instance might be given in preaching the Word, by which Gods people are gathered to him; *I was with*

d *Timor virtutum omnium custos est.* Hierony.

with you (saith the [e] Apostle to the *Corinthians*) *in weakenesse, in feare, and in much trembling.* So in hearing; thus the [f] *Corinthians received Titus with feare & trembling.* And the Lord [g] saith, *he looks to such*; that is, with the eye of pitty and favor, *that tremble at his Word.* So for prayer and other duties, which help forward this worke; and this we must take for an everlasting truth, that they alwaies speed best, and have most assistance, and enlargement of heart in duties, that set to them in most Humility and tremblingnesse of Spirit.

e 1 Cor. 2 3.

f 2 Cor. 7. 15.

g Isay 66. 5. Ezra 9. 4.

3. To grow up to more and more full Assurance of our salvation, unto which

we are exhorted, *Give all diligence to make your calling and election sure.* Diligence here implieth, 1. Care of the heart, to rendred, 2 Cor. 7. 11. 2. Earnest endevour, which hath in it speed, instantnesse, painefulnesse, putting forth our best strength thereunto, taking paines for God and our soules [*to make our calling and election sure*] that is, that we be not disappointed, or doubt or distrust of it; the former is the assurance of the things in themselves, the other is in regard[k] of us. This duty is to bee done, 1. by building our hope of both, not upon the Sand; that is, either upon[l] good nature, or [m]Gods outward Covenant, or [n] common graces, and duties,

i *Certitudo obiecti.*

k *Certitudo subiecti.*

l Ephes. 2. 3.
m Mat. 3. 9.
n Mat. 7. 21, 22, 23.

ties, for these will deceive us, but upon the Rocke, which is Christ, *Mat.*7.24. and in him, upon his promise of Word & Oath, *Heb.*6.18 2. By gathering certaine signes of our safe estate in him, as from our chusing him for our God, *Psal.*73.25. 2 sure signe he ° first chose us, 1 *Iohn* 4. 19. so of our effectuall calling, and the like. 3. Eschewing such evils as might darken, or dampe our Assurance, and breake the bones and strength of it. 4. By adding grace to grace, and linking one to another, as you heard before. Thus you see what things are required of us about this great worke and businesse of our Salvation; and unto this wee should

° Ioh.14.19

should the rather haſten with all our might, as in many other reſpects, ſo, in that priority in enjoying the benefits of God in Chriſt, is a great prerogative; and every one ſhould ſtir up themſelves about it. To be firſt in Chriſt, hath ſpeciall privileges: *Rom.* 16. 7. *Salute Andronicus and Iunia* (ſaith Saint *Paul*) *who were in Chriſt before me*: So is *Epinetus* recorded to be the *firſt fruits of Achaia*: The ſooner we get out of the world, which lyes in wickedneſſe, unto Chriſt, the ſafer wee are, what-ever befals us; and the more ſins and pollutions of the world ſhall we be freed from, and ſo the ſooner ſhall wee provide for the peace of our con-

consciences, and the comfort of our lives.

Thus also are we to stirre up our selves, according to our places and callings, [p] about the salvation of others, and to further the same with all earnestnesse of intention, by all the wayes and meanes we can, as they stand in relation unto us. Thus *Cornelius*, taking the opportunity when *Peter* was to come to his house to Preach the Word unto him, [q] *he gathered together his kinsmen and neere friends*. So *Andrew* cals his brother *Simon*, and [r] tels him *We have found the Messiah*, and so brought him to Jesus. This being an infallible note of a good man, that hee cannot tell how to goe to heaven

p *Pecora fratris tui errantia iubet ut reducas fratri tuo nedum ipsum sibi.* Tertul.

q Acts 10.24.

r Ioh. 1.40,41.

ven alone. This care, and deare affection ſhould ſpecially be found in Miniſters of Gods Word; how ſhould they ſtirre up themſelves when they come to perform this worke? Before them ſit the blinde, and ignorant; the proud, profane, and rebellious ſinner, [f] *held under the power of the Devill, and led captive by him, according to his will*, who are making haſt and fetch large ſtrides to the fiery Lake, which is but a little before them. What tender compaſſions ſhould they put on to bring home wandring ſinners, and [g] *ſuch as are out of the way*; that, if it were poſſible, [h] not one ſoule ſhould periſh, committed to their charge.

[f] 2 Tim. 2. 26

[g] Heb. 5. 2.

[h] Acts 20. 28

When

When the Lord is pleased to call home a lost sinner, and beginnes to lay a foundation of his blessed change in his soule, wee should stirre up our selves by all signes of joy and rejoycing. As it was when God put to his hand to lay the foundations of this glorious frame of the world, the Lord himselfe tels us, * that *the morning starres sang together*, and *the Sonnes of God*, that is, * the Angels, *shouted for joy*; much more when he begins x to build his *stories* of grace and mercy in the soule of any, it being a greater, and a harder worke to save one sinner, than to make the world; because in that work there was no resistance, for he

* Iob 38.7.

* Vid. Tum. ad loc.

x Amos 9.6.

he did but [y] *ſpeake, and it was done; he ſaid, Let there be light, and it was ſo*; but in the ſoule of man there is great reſiſtance, who ſtands out as long as ever hee can, and God hath much adoe with us before hee can bring us home: therefore are we to make it matter of great joy, even as it is to the holy Angels themſelves, *Who reioyce over one ſinner that repenteth, Luk.* 15. 10. Thus doth the Father of the prodigal child in the ſame Chapter, [a] *it is meet* (ſaith he) *that we ſhould make merry, and be glad; for this thy brother was dead, and is alive againe; he was loſt, and is found*: and good cauſe have wee to rejoyce, one ſoule more being pulled out of the Divel s

y Pſal. 33. 9. Gen. 1. 3.

a Luk. 15. ult.

Luk. 10. 21. Ieſus reioyced in Spirit

Divels clawes, and kingdome; one more is added to the Church; one more, of a child of wrath, death, and hell, is made an heire of grace and salvation.

Section 2.

Of stirring up our selves against our owne sinnes.

THe second thing, about which this duty of stirring up our selves is to bee exercised, is in regard of sinne, and Gods offence, whether in regard of our selves, or others: 1. In regard of our selves, and our owne sinnes.

1. Firſt, in regard of our inbred and inherent corrup- 1

tion,

[b] Incentiva vitiorum statim in motu singulabis, et parvulos Babilonis allidet ad Petram. Hieron.

tion, we are to stirre up our selves, [b] in opposing and resisting the inward motions, stirrings, and provocations of it, it is our duty to set our selves against them with all our might, to sharpen our eyes against them, we should labour to see Death, Hell, Wrath, and Gods curse in the least risings and motions unto them; we should looke upon Lust, Pride, Malice, Revenge, thoughts of blasphemy, &c. as upon the Divell himselfe; we should be no otherwise affected with the stirrings of these, then as if thou didst feele a Toad or Serpent stirring & crawling in thy bosome: O in what a case wouldst thou then think thou wert? How wouldst thou

thou shake thy selfe, and never be at quiet till thou hadst got forth that loathsome and venemous creature: So, and much more shouldst thou [c] strive and struggle against all motions and provocations to sinne. Say to thy selfe in such a case, Oh these filthy lusts, whither will they carry mee? How shall I bee able to looke God in the face, if I should give way to it? And I must goe to him before I sleepe, [d] in what a case will my conscience bee within this halfe houre? Begge hard of the Lord to keepe thee, and to give thee strength against these sinfull stirrings of thy corrupt nature. Thus have Gods Children with suc-

c Dum in regressum voluptas non reprimitur, etiam in actionem dominatur.

d Convulsum vulnus quod cum dolore sanatur. Hieron. Ep. ad Sal.

ſucceſſe helped themſelves, when they have ſet themſelves againſt the brood of the Divell, crying, as the repenting *Iſraelits* againſt their Idols, [e] *Get thee hence*, and ſo have preſerved their peace.

e Nay. 30. 22

2

2. When former ſinnes unrepented of come into thy remembrance, it is our duty to [f] *cry mightily* againſt them, and to be in great bitterneſſe for them, [g] *as one that is in bitterneſſe for his firſt-borne*; even to cry out as a travelling woman, amidſt the pangs and throwes of guiltineſſe. Hence [h] *Manaſſeth* is ſaid *to humble himſelfe greatly*. O when the *fountaines of the* [i] *great deepe are broken up*, and the heart of the penitent ſinner beginnes to breake and

f Ionah 3. 8.

g Zac. 12. 10

h 2 Chr. 33. 12.

i Gen. 7. 11.

and melt, there bee strong grones and sighes uttered, which pierce the very heavens, and the voyce and cry of them is heard on high.

3. When fallen into any sinne, it is our duty to bestir our selves to [k] get out of the mire, never to give thy selfe rest in it, thinke thou lyest all the while amongst ginnes, and snares, and Scorpions, amidst quick-sands, in which thou sinkest deeper and deeper every moment thou so abidest. We should call to mind what *Peter* did in such a case, [l] *He went out* presently, *and wept bitterly.*

3

k *Licet lapsi sint, non commorentur in lapsu, nec in ipsis se sepeliant ruinis suis sed illicò, ubi consedere resurgant,* Salv. lib. 1. cont. Avarit.

l Luk. 22. 62.

Section

Section 3.

Of stirring up our selves against others sinnes.

IN regard of others sinnes it is our duty to stirre up our selves, and that in regard of the evill of doctrine, or judgement, or of life and conversation.

1. For the evill of doctrine, false and erroneous tenents, and positions, wee should stirre up our selves
m Iude 3. = *to contend earnestly for the faith once delivered to the Saints*; not to lose the least dram of that precious doctrine: wee are not to looke for any more Gospels, or any more truths to be penned for

for us, therefore to looke well to these wee have. As they are penned and written for all Gods people, so all have interest in them; it being the *Common Salvation*, al should stand for it to their uttermost; [n] so to stand against that which is *contrary to sound Doctrine*. Ah (deare Christian) we should prize most dearely every truth of God, the least of which is more precious [o] than *heaven and earth*, and a most sweet and beautifull thing; whereas every errour is loathsome and deformed, [p] casts a blemish on the most holy and pure nature of God, and tends to the ruine and confusion of all things. He that goes about to corrupt and debosh

Iude 3.

n *Mos iste semper in Ecclesia viguit ut quó quisq; foret religiosior eó promptiùs novellis ad inventionibus contra ires.* Vincent. Lorinens.

o Mat. 5, 18

p *Nova dogmata vetus Testamentum deos alienos appellare consuevit.* Id. Vinc.

deboſh another in life and manners, by wicked counſell, or example, is to bee ſhunned as a dangerous enemy; but he that goes about to corrupt and deboſh another in his judgement and underſtanding, which is the moſt precious and excellent part of man, and to ſpoyle him in his intellectuals, is to be accounted as a curſed enemy, and to be driven out from the ſociety of mankinde. [q] The Church of *Epheſus* was commended, *that ſhee could not beare with them that were evill:* that is, ſuch as were falſe Apoſtles, who carried about falſe doctrins, and corrupted others. How did Saint *Paul* ſtand out againſt *Elymas*, [r] *who ſought to*

q Revel. 2.2. Vid. *Parcum ad loc.*

r Acts 13.9.

turne

turne away the Deputy from the faith: How did he sharpen his Spirit against him, saying, *O full of all subtilty, and all mischiefe, thou childe of the Devill, thou enemy of all righteousnesse, wilt thou not cease to perver the right wates of the Lord.*

2. In regard of the evill of life, and corruption of manners in other, [f] wee are to stirre up our selves against it, as farre as our calling and condition of life will permit. *They that forsake the Law* ([t] saith *Solomon*) *praise the wicked*; *but such as keepe the Law, contend with them. The innocent shall stirre up him selfe against the hypocrite*, saith *Iob*, *Iob* 17. 8. They will not let them carry it a-

[f] *Ne sitis negligentes in corrigendis vestris ad curam vestram quoquo modo pertinentibus monendo, docendo, hortando, terrendo*, Aug. ver. Dom. s. 4 8.

[t] Prov. 28. 4.

way ſo, but will reprove them for their wickedneſſe. The example of that worthy Governour *Nehemiah*, is remarkeable in this kind; who contended with the Nobles who profaned the Sabbath day, and by their example drew on others to that grievous ſinne: Heare what he ſaith, [u] *Then contended I with the Nobles of Iudah, and ſaid unto them, What evill thing is this that yee doe, and prophane the Sabbath day? Did not your fathers thus? and did not our God bring all this evill upon us, and upon the City? yet yee bring more wrath upon Iſrael, by prophaning the Sabbath.* See alſo how *hee chaſed from him one of the ſons of the high Prieſt, becauſe hee*

u Neh. 13. 17

Verſ. 28.

was

was sonne in law to Sanballat, who was a professed enemy to Gods people, and a great scoffer at all their proceedings. But incomparable is the example of our Saviour in reforming the abuses of the Temple; * *Zealous of his fathers house, he whipt out the buyers and sellers, powred out the mony-changers, and overthrew the Tables*: At which fact, *the Disciples remembred that it was written, The Zeale of thy house hath eaten me up.*

* Iohn 2. 15.

Section 4.

Of stirring up our selves when we come to God in prayer.

WE are also to exercise this stirringnesse of

heart in all duties of Obedience, whether they be duties of immediate worſhip, or otherwiſe.

To give ſome inſtances:

When wee draw neere to the Lord to pray to him, it is our duty to ſtirre up our ſelves, and to declare by all ſignes [x] our great deſire to be heard of him: God is of ſuch Majeſty, as he looks for all earneſtneſſe in our petitions; and the excellency, together with the great need of the things deſired, ſhould move intention of all our powers in ſeeking them from God. S. *Iames*[y] ſaith, *that effectual prayer*, (δέησις ἐνεργουμένη

x *Vitus Theodorus* writing to *Melanction*, ſpeakes thus of *Luther*, No day paſſed him, ſaith he, but he ſpent three houres at leaſt in praier. Once I happened to overheare him being t Prayer: Oh what ſpirit, and life, and faith, was there in his prayers! what hee askes, hee doth it with ſuch reverence, as having to deale with God; with ſuch faith and hope, as ſpeaking with his Father, or his friend, *In vit. Luth. pag.* 140. y Iam. 5. 10.

depre-

deprecation incitated, driven with motion, and force, vehement, fervent, with great affection of devotion) [z] *hath great force with God* to obtaine that which wee desire. [a] *Paul* speaketh of the *twelue Tribes*, that *they instantly served God day and night*: the word is, ἐν ἐκτενείᾳ, with intention of Spirit. This is sometime called [b] *lifting up of a prayer*. It is recorded to the great praise of *Iacob*, that [c] *by his strength hee had great power with God; yea, he had power over the Angell, and prevailed; he wept, and made supplication unto him, hee found him in Bethel, and there hee spake with us*. In which is set downe, both the favour of God to *Iacob*, vouchsafing

z. Diligent prayer and the committing of sinne wil not stand together; for if prayer cannot make a man cease from sinne, yet this sinning will make him leave off praying, *Mort. Diet, page 61.*
a Acts 26 7
b 2 Kin. 19. 4.
c Gen. 32. 26 28. Hos. 12 3, 4.

the manifeſtation of himſelfe, and ſpeech with him; and the faith and piety of *Iacob* propounded to be imitated by us, as belonging to our confirmation, who holding faſt the promiſe made him at *Bethel*, wreſtled ſtrongly by the faith of it, and found that hee had not beleeved in vaine; at *Bethel* againe was the Promiſe renewed unto him.

Section 5.

Of ſtirring up our ſelves in prayer for others.

SO when we ſeeke to him by prayer for his goodneſſe to others, it is our duty to quicken and enkindle in our

ourselves, strong affections. [d] *Abraham* was earnest and importunate *with God* for wicked *Sodom*: especially for such as are neare and deare unto us; as the [e] woman of *Syrophenissa* obtaind her request in the behalfe of her child. But most especially wee should put forth all the strength of our spirits in the behalfe of the Church and people of God: *Ye that be the Lords Remembrancers* ([f] saith the Prophet *Isaiah*) *keepe not silence, and give him no rest, nor hold thy peace day nor night, till he establish and make Ierusalem a praise in the earth.* When Gods people were driven into great streights, by reason of *Pharaoh* his pursuing them behinde, and

[d] Gen. 18. 13

[e] Mat. 15. 22, 23.

[f] Isa 62. 67.

having the Red Sea before them, the Lord asked *Moſes*, g *Why crieſt thou unto me?* Ah! *Moſes* could not hold his peace, but muſt burſt out into ſtrong prayers and cryes. *Aaron* alſo beſtirred himſelfe, when the plague brake forth amongſt the people; h *He ran ne quickly, ſtood betweene the dead and the living, and made attonement for the people*: So interpoſing, and, as it were, expoſing himſelfe to the wrath of God for the people: It was not ſo much the Incenſe, as the ſtrong prayers of *Aaron* that prevailed with God to ſtay the plague. So *when Peter was in priſon*, it is i ſayd, that *Prayer was made of the Church without ceaſing for him*; (the word is

g Exo. 14.15 Num 14 11. 20.

h Num. 16. 46, 47.

i Acts 12.5.

is προσευχὴ ἐκτενὴς, earnest and stretched-out prayer;) the Church war so earnest with the Lord that hee was faine to take him out of prison, unloose his chaines, and bring him to them, and set him before them; as if the Lord had sayd: there hee is, your importunity hath[k] overcome me. O the power of fervent-conjoyned prayers! These bee the * scaling-ladders that are set up to heaven; and these doe lay siege to the Throne of God, and encompasse him round, and will not depart till they have that they came for.

[k] *Deus ipse qui nullis contra se viribus superari potest precibus vincitur.* Hiero. * *Preces sunt Bombardæ & instrumenta bellica Christianorum.* Luther. *Arius* the heretick was brought to confusion by the praiers of *Alexander* the good Bishop of *Constantinople*, and his death was *precationis opus non morbi.* Socra. lib. 1. cap. 15.

Section 6.

Of ſtirring up our ſelves in prayſing God.

WHen we draw neare to prayſe him for bleſſings received, having therein a comfortable taſte of Gods loveto us, that he is our God, and we his people, it is our duty to ſtirre up our ſelves in all the heights and elevations of our harts, that poſſibly we may: Hence have proceeded thoſe high ſtraines of ſpeech, and l ebullitions of the hearts of Gods ſervants. m *Deborah*, to her due prayſing of God, calls upon her ſelfe *to awake, to ſing a ſong*; and the redoubling of

l *Ebullit Cor. Pſal. 45. 1.*

m Iudg. 5. 12

of the word, *Awake, awake, Deborah, awake, awake to utter a Song*, implyeth her care to doe it with all her might. So *David*, [n] *My heart is fixed, O God, my heart is fixed*: which noteth the addicting of himselfe, with constant purpose of minde, to the duty of praysing God, and also his alacrity wherewith he comes to it, not only opposed to hypocrisie, but to torpor and spirit-lesnesse; kindled with zeale, he shook off all impediments, to bee attentive to this voluntary Sacrifice; which the verse following declares; *Awake up my glory, awake up Lute and Harpe*; expressing the vehemency of his heart, and burning desire, he stirres up his

n Psa. 57. 7, 8

his tongue, and joynes the helpe of Inſtruments to fire himſelfe the more. In another *Pſalme* he ſtirres up o *all that is within him*; he cals, as it were, a Council, aſſembles all his powers, and p faculties of ſoule, underſtanding, will, affections, in their full ſtrength, to this duty of prayſing God. It fals out ſometimes, that when the ſoule is in ſerious contemplation of Gods mercies paſt, preſent, and to come, that the fire ſecretly kindleth, and a man burſts out into high prayſes of God, finding his tongue to come far ſhort of his heart, and his heart infinitely too narrow to comprehend, either the multitude of ſo many mercies.

o Pſal. 103.1 *Habet et ſonum Cor.* Aug. ad loc.
p Zeph 3.14 Zach. 9.9.

cies, or the great love of him that is the bestower of them, and so he is swallowed up in that Sea which hath neither banke nor bottome, but is faine to cry out, *O the depth, the depth, the depth!* and can goe no farther: and this is the highest manner of prayssing God, though one can speake never a word more.

Section 7.

Of stirring up our selves in standing for God and his honour.

IN our standing for God, promoting his honour, and exalting his name, it is our duty to stirre up our selves, and that not onely by sprea-

ſpreading the knowledge of him in our owne hearts, and ſetting him up as glorious there, making al things within us to ſtoope and doe lowly obeyſance to him, by [a] acknowledging his authority in what he commands, and [b] by keeping the heart in a continuall readineſſe to ſet about what ſhal be commanded us from him, and [c] by reſting in his will when it is revealed, [d] without reſiſting or gaine-ſaying, and not only by a faithfull dependance upon him, and hanging upon him from day to day, as a childe upon the mothers breſt, by all which wee advance, and lift up the Lord in our hearts; but alſo when wee are ready to make an open

a Iam.4.12

b Pſ.119.128

c Ier.42.5,6. 1 Sam.3.9.

d Gal.1.15, 16. Heb.11.8,

pen profession of him, not fearing the face of man, when Gods cause comes in question. Then a man is right in his way, when hee gives up himselfe to bee wholly for God, when al his ends, projects, and purposes are subservient and subordinate unto him and his glory. We read of *Caleb*, that when the false Spyes [c] discouraged the *Israelites* from entring into *Canaan*, by telling them of Cities walled up to heaven, and of the Gyants the children of *Anak*, his spirit was mightily stirred, and he sayd, [f] *Let us goe up at once, if the Lord delight in us, he will bring us into this Land.* For which standing in Gods cause, the Lord gives this testimo-

[c] Numb. 13. 28. 30.

[f] Num. 14. 8

teſtimony of him, That [g] *he had another ſpirit with him*; and, *that he hath followed me fully*. The Hebrew word is a metaphor taken from a Shippe under ſayle, which is carried ſtrongly with the wind, as if it feared neither rockes nor ſands. *Iehoſhaphat* allo [h] *had his heart lifted up in the wayes of God*: he was more couragious and bold in promoting the true worſhip of God, than *Aſa* his father was: With a high Spirit he tooke away Idolatry; contemning perill, hee tooke away the high places and groves, which either his father left, or the people in the latter end of his reigne brought in againe. *David*, but a youth, was mightily ſtirred

g Num. 14.24 *Ad verbum implevit poſt me.*

h 1 Chr. 17.6

stirred up in Gods cause whē *Goliah railed on the hoast of the living God, thy* [i] *servant* (saith he) *wil go & fight with this Philistim*: drawing neere him to fight, *hee hasted and ranne*, moved with fervent zeale, to be avenged on the blasphemy of Gods name. It is sayd of *Baruch*, in the repayring of the wall of *Ierusalem*, *he* [k] *repaired earnestly*, or as some read it, he fired himselfe, burst out into heat, angry with himselfe and others, that were so slothfull in working, so finished his portion in a shorter time. This stirringnesse of Spirit did appeare in *Levi*, who preferred Gods glory to all naturall affection, [l] *Who sayd to his Father and his Mother, I have*

[i] 1 Sam. 17. 32. 48.

[k] Neh. 3. 20. *Se accendit*

[l] Deut. 33. 9.

have not ſeene him, neither knew hee his owne brethren, or his owne children; for they obſerved thy word, and kept thy Commandement. Thus alſo have the holy Confeſſours and bleſſed Martyrs done, whoſe Spirits wee ſhould deſire to be doubled upon us, in theſe evill and backe-ſliding dayes; who living in curſt and cruell times, in Gods cauſe, and for his ſake [m] *loved not their lives unto the death*, but thought the priſon [a] a paradiſe, and great iron chaines great [b] ornaments, and embraced the flames as cheerefully as *Eliah* did the fiery

m Rev. 12. 11

a Who will ever beleeve that I ſhall ſay ſo? or what man will ever thinke ſo in the deepe darke dungeon to find a paradiſe of pleaſure in the place of ſorrow; and to dwell in trenquillity, and hope of life; in a cave infernall to be found joy of ſoule: where other men doe ſhake and treble, there ſtrength and boldneſſe to be plenty? *Algerid* his letter, *Fox, Act. & Mon. vol. 2. p. 181.*

b *Marſac* going to the ſtake to be burned, with two others with ropes about their necks, ſeeing himſelfe to be ſpared by reaſon of his order & degree, deſired to have one of thoſe precious chaines about his necke, in honour of his Lord, *Fox, ib. p. 141* *Luther* reſolved to appeare at *Worms*, though all the tyles on the houſes ſhould be Divels.

Chariot

Chariot, that came to fetch him to heaven. O when the love of their deerest Redeemer had once warmed their hearts, they were mightily inflamed, and like *Davids three Worthies*, who for *Davids* sake, brake through the hoast of the *Philistims*; so these were ready, for his sake to undergoe all hard adventures, to looke all dangers in the face, and to breake thorow an hoast of Deaths and Devils.

Section

Section 8.

About ſtirring up our ſelves in the reading and hearing Gods holy Word.

IN regard of Gods holy word, when we are to bee exerciſed in the reading of it, or hearing it preached, or read, it is our duty to ſtirre up our ſelves: as,

1. In reading the holy Scriptures: when thou takeſt up the Bible into thy hand to read, looke upon it as upon the moſt bleſſed booke that ever eye ſaw, and that no booke in the world hath that in it, [c] which concernes thee ſo much, containing in it the whole counſell of

[c] *Quid eſt Scriptura ſacra niſi quædam Epiſtola omnipotentis Dei ad creaturam ſuam,* Greg.

of God for thy good. And as children are ſtirring and wakefull when they heare their fathers Will read, to know and underſtand what is left them there; ſo ought wee to ſtirre up our ſelves, conſidering thoſe many rich and precious Legacies which our Savior hath bequeathed unto us, in that laſt Will and Teſtament of his, ſealed with his owne blood.

So in hearing the Word read, we have a notable example in *Ezra* his time, that [n] *when hee read in the booke of the Law, from morning to mid-day, the eares of all the people were attentive to the booke of the Law.* n Neh. 8. 3.

2. In hearing the Word Preached, it is our duty to ſtirre

ſtirre up our ſelves with all the life of attention we may; as hearing the Lord ſpeaking in his Servants: Hither tend thoſe preſſing exhortations in Scripture, *To* [o] *incline the eare*; *To be* [p] *ſwift to heare*; *Flying*, to the places of aſſemblies, *as* [q] *Doves to their windowes.*

o Iſay 55.3
p Iam.1.19.
q Iſa.60.8.

The *Bereans* are commended for this, that they heard the Word, [r] μετὰ πάσης προθυμίας with all readineſſe and alacrity. In hearing the Word, we are *to* [s] *lift up theſe everlaſting doores*, to ſet wide open the doores of our hearts, *that the King of glory may come in.* We are to chooſe the Word *as our* [t] *portion*, for the goodneſſe, beauty, and truth of it. To bring hearts and affecti-

r Acts 16.11
s Pſal.24.7.
t Pſal.119. 111.173.

ons

ons answerable to the matter in hand; when the Lord threatens, to bring feare; when he promiseth, to bring [u] joy; to [*] yeeld willingly to the stampe of every truth, as the Wax to the Seale. To set the heart strongly to every word of God, [x] cleaving inseparably to every truth, binding them close to the soule. [y] *Set your hearts, (saith Moses) to all the words which I testifie amongst you this day, which you shall command your children to observe to doe all the words of this Law, for it is not a vaine thing for you, because it is your life, and through this you shall prolong you dayes.*

u Neh. 8. 12.
* 2 Chro 34 27. Luke 3. 10.
x κόλλησις 1 Tim. 4. 15.
y Deu. 32. 46

3. For Ministers, and such as are to preach the Word, it is

is their duty to [z] ſtirre up themſelves in the carefull diſcharge of this their weighty calling.

1. The Names given in Scripture, doe all imply labouriouſneſſe, and great intention: They are called [a] Watchmen, [b] Shepheards, [c] Builders, [d] Meſſengers, [e] Stewards, &c.

2. Their worke ſet them, as dealing with the precious ſoules of men, and to call home wandring loſt ſinners, cals for ſo much. They are to *Preach with all* [f] *diligence,* [g] *earneſtneſſe, and inſtancy*; *in ſeaſon, out of ſeaſon*; with courage and freedome of ſpirit, [h] *fearleſſe of the face of man*; With great [i] earneſt deſire of the ſalvation of men, and the

z *In Buchol. ſero vivida omnia fuerunt vivida vox, vividi oculi, vivide manus geſtus omnes vividi.* Mel. ad invit. ipſe p. 556.

a Ezec. 3.17.
b Ier. 23.4.
c 1 Cor. 3.10
d Mal. 3.1.
e Tit. 1.7.

f Acts 18.27 28.
g 2 Tim. 4.2.

h Iſa. 58.1. Ier. 28.17.
i Phil. 1.8.

the people committed to them. This made the Apostle Saint *Paul* to enter into *great*[k] *conflicts and combatings* for the *Colossians*, and to bee pained and afflicted as a woman in[l] travell.

k Col.2.1.

l Gal.4.19

O me thinkes what should not one doe to keepe one soule from perishing everlastingly! if any[m] paynes and study would doe it; if denying a mans credit, profit, pleasure, and ease would doe it; if stooping, and yeelding, and laying our hands under their feet would do it, if prayers and teares would doe it; or if, like Clouds, we should sweat our selves to death, so soules might bee brought home to God, it were a blessed way of dying.

m *Hic est ille Farellus, qui nullis difficultatibus fractus nullis minis, convitiis, verberibus denique inflictus territus, Mempelgaroenses; Aquilienses, Lausanenses, Genevenses, Noacomenses, Christo Lucrifecit.* Mel. Adam. Decad. in vita Farel. p. 115.

Section 9.

Of ſtirring up our ſelves in Meditation.

THe minde being quieted and compoſed, and deepe ſilence and attention being cauſed in the whole man, thy ſpirit being awed with the preſence of God, draw forth the ſubject matter thou wouldſt meditate of, and to ſtirre thee up in the duty, take theſe two helpes:

Firſt, in things that are good, and of a Divine and heavenly nature, *labour to ſet them at their beſt*, preſent them to thy ſelfe in their prime and beauty. To give

ſome

some Instances:

1. If thou wouldst meditate of God, labour to see him in the glory of his Attributes, as *Moses* saw him, *Exod.*34.5,6.

2. If thou wouldst meditate of Christ, ayme at the highest and most raised apprehensions of his excellency; see him in his Nature, and Offices, or hanging on the Crosse, or sitting at the right hand of God, as *Steven* saw him, *Acts* 7.55. and *Isa. chap.* 9. view him in those places wherein *Paul* represents him, *Heb.* 1. and *Col.* 1. 13. to 21.

3. If thou wouldst meditate of heaven, and the glory of it, labour by the eye of faith to penetrate into it, and

to ſee it at the beſt, as *Paul* ſaw it, being caught up into the third heaven, 2 *Cor.* 12. 12 and as *Peter* repreſents it, 1 *Pet.* 1. 4.

4. If thou wouldſt meditate of Gods Love to thee in Chriſt; See it at the beſt, in the dimenſions of it, in the bredth, length, heigth, and depth of it, *Epheſ.* 3. 18, 19. Thinke from whence thou art brought, to what things advanced; thy ſelfe digged out of the rubbiſh, and ruines of forlorne mankinde, and placed as a *living ſtone in Gods building*; as a *brand pluckt out of the fire*; and like *Ionah*, from the belly of hell, caſt up upon the dry land, and made a childe of God, and heire of life.

1 Pet. 2. 5.

Zach. 3. 2.

5. If

5. If thou wouldst meditate on the Promises, looke on them at their best, as most fresh, and greene, as they grow out of the heart of God, and brest of Christ, their native and proper seat; out of whom they are but as fading and dying things. They being in their full strength and vigor as ever, the same yesterday, and to day, and for ever; what Gods people have heretofore found them to be, they are still the same unto us; *like silver tryed and purified seven times*, and have as much life and comfort in them as formerly in *Abrahams*, or in *Davids* time; what ever they could speake of them, Gods people in this age of

Psal. 12. 6.

Heb. 11. 13

the world are able to report the ſame.

2 Secondly, if thou wouldſt meditate on things which are in their nature ſimply evill, *labour to ſee them at their worſt.* Take for inſtances:

1. If thou wouldſt meditate of ſinne, and the nature of it, ſee it at its worſt, even worſe than the Divell himſelfe; for what made him a Divell but ſinne? it was ſinne ſpoyled him; hee was a glorious Angell till hee was acquainted with ſinne. Think it is that which is moſt contrary to the moſt holy Nature of God, and is the ſole Object of all his hatred; whereas his love is diſperſed to ſeverall things,

his

his Selfe, his Sonne, his Children,&c. Thinke it is that which makes the greateſt ſeparation betweene God and us, and to be without God in this world, which onely makes a man accurſed, which all miſeries of themſelves can never doe. This blots out the Image of God, ſtamped on us at our firſt Creation, which being loſt, all Paradiſe could not make *Adam* happy. This conformes us to the Image of the Divell, and cauſeth us to have communion with him, who is Gods greateſt enemy. This is it that grieves Gods moſt Holy Spirit, and ſends him ſad to heaven, when wee reſiſt his motions, and ruſh into evill.

2. If thou wouldſt meditate of Gods wrath, looke upon it as at the worſt; as it keepes burning and glowing thoſe everlaſting flames, and can blow the coales of a thouſand hels more; the leaſt ſparke of which let fall into the Conſcience, ſets all on a flame, which without the ſprinkling of Chriſts blood, and the teares of true Repentance, can never bee quenched.

3. If thou wouldſt meditate of the ſtate of a ſoule that is loſt, thinke of it as at worſt; even as of a forlorne, helpeleſſe, hopeleſſe creature, covered with ſhame and horror, and lying amidſt the pangs, throbs, & throws of guiltineſſe, which is *the*

Worm

Worme that never dyes; of whom all mercy, pitty, and comfort have taken their leaves for ever, being there to remaine in that dungeon of fire so long as Hel is Hel, and God is God. Mark. 9 44.

Section 10.

How wee should stirre up our selves in sanctifying the Lords day.

IN sanctifying the Lords day it is our duty to stirre up our selves, both in longing for it before it comes, and highly prizing it when it is come; [n] *making it the ioy and reioycing of our hearts*. It is recorded of the godly Jewes, before our Saviours n Isa. 58. 13.

time, that they called the Sabbath, ° *Deſideriumdierum*, the deſire of dayes, the moſt deſired day. Every moment of this day ſhould be precious, as having Gods bleſſing more immediately annexed unto it, and unto all thoſe duties performed in it; having, as it were, his Image and Superſcription more lively portrayed, and engraven upon it; and therefore to be improved by us to our uttermoſt, in all the parts and duties of that day.

° *Wemeſ. Chriſt. Sym. p. 76.*

Section

Section 11.

How wee are to stirre up our selves in our partaking of the Sacrament.

IN the use of the Sacraments, it is our duty to stir up our selves:

1. In regard of the Sacrament of Baptisme, both to our selves, and our children, and that in these respects: 1. By calling to minde what wee, and our children are by nature, *children of wrath*; both wee and they, all of us (like stillborne children) borne [p] *dead in trespasses and sinnes*, [q] weltring in the blood of the sins of our first parents, empty of all

1. How to stir up ourselves to make use of our baptisme to our selves and our children

1.

p Ephes. 2, 3
q Ezec. 16. 6.

all grace, prone to all wickedneſſe, though as then not able to put it forth in outward Act, no more than young Vipers, or then the Cubs of wild beaſts; which yet, when wee grow up to ripeneſſe and ſtrength, are ready to breake forth to doe any miſchiefe, if wee be not reſtrayned. 2. By intereſting our ſelves, and our children in the Covenant of Promiſe, whereof Baptiſme is the Seale. This is done by dedicating and reſigning up our ſelves, and them, to be Gods people; as Hee, in the Covenant, [r] offereth himſelfe to bee a God to us, and ours; and withall praying for our ſelves, and them, that we, and they *might* [ſ] *live*

2

1

r Gen. 17.7.

ſ Gen. 23.18

in

in his sight. How should it provoke us to wrestle with God, to convey a Covenant and Sacrament of life unto our children, since we have conveyed to them nothing but sinne, and wrath, and the fruit of both, which is death. 2. By growing up our selves and training up our children to keepe the Covenant on our parts, that the Lord may delight to bring the blessing of the Covenant upon us and ours. 3. By walking in the purity of Gods Ordinances, with a pure and an honest heart: for want of the former, Gods wrath burst forth against *Gedeons* children, *Iudg.*8.27. and against *Eli* and his, 1 *Sam.* 3. 13, For want of the latter, against *Amaziah*,

2

t Gen.8.19.

3

maziah, 2 Chron. 25. 2. which *David* ſought to prevent, by giving his ſonne *Solomon* better counſell, 1 *Chr.* 28. 9.

2. How to ſtir up our ſelvs in the right uſe of the Lords Supper.

2. In receiving the Lords Supper, it is our duty to ſtir up our ſelves, 1. By conſidering the great need we ſtand in of ſuch an Ordinance: what need Chriſt to be diſpenſed to us, as *Bread* to ſtrengthen us, and *Wine* to quicken us, if we were not of our ſelves weake, and dull, and even ſtarved creatures without him? 2. "By examining and ſearching out the feebleneſſe of our beſt graces, and the ſtrength of our manifold corruptions; that ſo as by ſearching into the ſores and wounds of the body, the body is payned and

1

2 "1 Cor. 11. 28.

grieved,

grieved; so by searching into the sores and wounds of our soules, our harts may be inwardly pricked and afflicted. 3. By reforming our selves and our families before we come to partake in this Supper: For if we bee uncircumcised ourselves, we discovenant our selves and them; as on the contrary, if the Master of the Family bee a true beleever, the Covenant is made with him, and his household: Therefore when *Zacheus* was converted, Christ sayd, *This day is salvation come to this house, for as much as hee also is the Sonne of Abraham.* And hence wee read in the *Acts*, when the Master of a Family was turned to the faith, that

3

Luke 19.9.

that he was baptized and his whole houſhold; and therefore alſo it lyes upon us not to leave them at home; ſo, nor to bring them with us uncircumciſed, ſo farre as it lyes in us to uſe the means for their good, *Exod.* 12.48.

a 1 Ioh. 13.8 10. Chriſt was carefull to [a] waſh his Diſciples feet, to purifie their hearts againſt the Sacrament. Such *new wine*, as Chriſt is, *would bee put into new bottles*. 4. By beholding Chriſt in the Sacrament, as it were crucified before our eyes, that we might mourne the more ſeriouſly in remembrance of the ſins, by which we have pierced [b] him. 5. By admiring at the wonderfull goodneſſe of God to our ſoules; who when wee were

4.

b Zac. 12.10. 5

as

as c *dead dogges* (as *Mephibosheth* said to *David*) yet the Lord is pleased to set us at his owne Table, to feed us with the Body and Blood of his owne Sonne, and thereby to make us one body and spirit with his Sonne, giving him to us, and us to him, that wee might partake in all the precious blessings hee hath purchased for us, both for this life, and for a better, and therefore we are to feed upon him with faith, and exceeding joy for all his abundant goodnesse to us herein.

c 2 Sam. 9. 8. with 19, 28.

6. By setting up Christ (whole Christ) in our hearts as our King, Priest, and Prophet; that he, being received into us, may rule us, and teach us, and pacifie us, and purifie

6

purifie us, and [f] live our whole life in us. Laſtly, by cleaving the more to our brethren in all love and deare affection, whom we ſee to communicate with us in the ſame Chriſt; and called of God to partake in the ſame Table with us.

[f] Gal. 2. 20. 7.

1 Cor. 10. 17
1 Cor. 12. 13.

Section 12.

How to ſtirre up our ſelves in laying hold of the Promiſes.

IT is our duty to ſtirre up our ſelves, to conceive confidence in our hearts in taking hold of God, as hee hath offered himſelfe in his Covenant and Promiſes (the ſpeciall thing mentioned here in the Text) and a point of

of great use through the whole course of our lives: on which I shal a little more insist; opening the phrase what it is *to take hold on God*, and shewing how the Scripture calleth for this duty. The phrase is put for the Act of beleeving, which because it is to bee performed by the whole man, and all the powers of it, and is the great Act of all others, and includes all others, therefore it is set forth to us in Scripture by all the severall Acts of each member or faculty in a man: So, elsewhere it is called *Seeing*, performing the Office of the eye to the soule; *Eating*, *tasting*, *comming to Christ*, *sitting still*; and here (to name

1 Pet. 2. 3.

Isay 30. 7.

name no more) *Taking hold of God*, performing the Office of the hand, it being all in all to the ſoule. Thus, *Iſa. 56. 2.* God promiſing *to bring neare his righteouſneſſe and ſalvation, and to place it in Sion for Iſrael his glory*; he addeth, *Bleſſed is the Sonne of Man that takes hold of it*; that is, any mortall man, be hee Jew or ſtranger; which was firſt in fulfilling his Promiſe to reſtore the Captivity of *Babylon*, but principally the righteouſneſſe declared in Chriſt and his Salvation: And, *verſ. 4.* it is called *taking hold of the Covenant*; that is, beleeving. Faith then is the hand whereby God is to be layed hold upon; God in himſelfe, as he

he cannot be seene, so nor be layed hold of by the hand of any mortall man, but hath subjected himselfe to the capacity and apprehension of faith, by setting foorth his Sonne and Promises betweene us and him; whereby, as by two handles, wee lay hold on that God, whom the world in the darke feeles after, and cannot finde, *Acts* 17.27.

First, his Sonne; and therefore faith is expressed to us by apprehending Christ, *Philip.* 3.12. and thus the Church, being in Temptation of Vnbeleefe, after shee had found Christ for attonement, shee *layed hold on him, Cant.* 3.4. *and would not let him goe.* And so

ſo laying hold on Chriſt, wee have προσαγωγὴν, manuduction, are led by the hand to God, *Epheſ.*3.12.

And ſecondly, the Promiſes; therefore, *Heb.*11.13. the Patriarchs are ſayd by faith to have received the Promiſes, and to have *embraced them*: So as firſt we take hold of the Promiſes, and of Chriſt in them, and then by this meanes wee come to God, having both hope and faith in him, 1 *Pet.* 1.21. The life of faith then lyes in apprehenſion, and application of the Covenant, and of God therein. The Covenant ſayes, *I will bee a God to them, and they ſhall bee a people to mee.* Firſt, indeed God ſpeakes to the

ſoules

soules of men, *Thou art my people*; and then they lay hold on him, saying, *And the Lord is my God.* As in our first separation from the world, by Divine Calling, wee stand up, and take hold of him for the obtaining of reconciliation, and all other blessings flowing from hence in Jesus Christ, so wee goe on after in our life, seeking by increase of faith to enjoy him more and more, and apprehend him for the blessing of the Covenant, whereunto our effectuall Calling gave us Title: That as all blessings that wee enjoy with his favour proceed from him, as declaring himselfe to bee our God; as blessings [a] earthly,

[a] Exod. 6. 7.

bHeb.8.10.
cHeb.11.16.

ly,[b] ſpirituall and [c] heavenly; ſo in our neceſſities, we renew our faith of that Covenant, *I will be thy God*; and plead our intereſt in him for obtaining all bleſſings, holding him faſt; as, *Pſal.* 119. 4. *I am thine, ſave mee:* and the Prophet here, *verſ.*8,9. Thus *David*, *Pſalme* 43.2. *Thou art the God of my ſtrength, why doſt thou caſt mee off?* and, *verſ.* 5. *My ſoule hope in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God*: And thus are wee eſpecially to take hold of God in evil times (to which this Text eſpecially referres this duty) when Gods hand is ſtretched out againſt our ſelves, and the Church. So,

Iſa.

Isa. 27. 4, 5. when God goes through his Church, burning up the briars & thorns, to prevent which, hee bids a man take hold of his strength; that is, by faith hold his hands. As when a man is lifting up his hand to strike, another steps in, and layes hold on it, and stayes him, as *Moses* did when Gods wrath was gone out against the Israelites: *Let mee alone*, saith God; which if a man doth, God promiseth in the following words, that *hee shall make peace with him, for fury is not in mee.* When the Lord seemes to bee furious, yet faith laying hold, hath power with him to stay his hand; though it bee his *strength*, and the hand of

Deut. 9. 14.

faith weake in it ſelfe, yet it ſhall have power with him, *Hoſ.* 12.3. And then when hee beginnes to with-draw himſelfe, as it were, wee are to excite our faith, draw neere, and take hold of him. *Oh be not farre from mee, for trouble is neere,* ſaith *David, Pſal.* 22.11. As a childe if hee be to goe in the darke, or in a crowd, hee will bee ſure to take faſt hold of his father, and not leave him. And becauſe wee are naturally dull unto this, therefore wee muſt ſtirre up our ſelves to it. Other things, as Riches, &c. are, *ad manum*, nigh us here below; and therefore like dying men, that catch hold on any thing that is next them, ſo doe we

on

on these to helpe us, and do trust in them. But God, and Christ, they are high, and farre above our sight and naturall reach, and therefore wee are loth to stretch to them, to lay hold on them, and must stirre up our selves to it.

Thus having explicated the phrase, and shewed the duty, I shall briefly shew how wee are to stirre up our faith to make use of the Promises to our selves, and lay hold on them, and God by them, which is done divers wayes:

First, by knowing that wee are the children of the Promise, *Rom.* 9 8. so called because the Promises pertaine to us, *vers.* 4. Some

knowing our selves children, we may call the Promises ours; They are the *childrens bread*; and we may lay hold on them as our *owne mercies, Ion.* 2. 8. All the Children of God being in this case, as *Isaac* was, the Seed of the Promise; all of us borne of a word of faith; and as wee are borne of a Rom.10.17 Promse, so to all the Promises are wee borne; yea, being in this right accounted one with Christ. Therefore *Gal.*3.16. to *Abraham* and his Seed were the Promises made; to Seed *as of one, which is Christ*; that is, Christ mystical, the whole Church.

2 Secondly, by considering that God hath given us his y 1 Cor.1.20 owne Sonne, y in whom all the

the Promises are wrapped upand fulfilled; and [z] for whose sake God will deny us nothing: We having married the heire, have a joynt Title to his Inheritance, and the Deeds of it.

[z] Rom. 8. 32.

Thirdly, by observing the uprightnesse of our hearts to take the Commandements, and threatnings as due to us; and hee that maketh conscience to take the Commandements as his *Way*, and the threatnings as his *Bridle*, hee may safely take all the Promises for his Inheritance and comfort.

3

Psa. 119. 111, 112.

Fourthly, by considering the free grace of God, in giving and fulfilling his promises, not for any worth in us, [z] but for his Name sake:

4.

[z] Isa. 43. 25.

a Gen 32.10

[a] acknowledging our owne unworthineſſe of the leaſt of all the Promiſes and mercies of God, which make our empty veſſels more fit to receive them.

5 Fifthly and laſtly, by meditating on the Promiſes themſelves, pondering and muſing upon them: Whence the Spirit of Chriſt, beheld in the Promiſe, is conveyed unto us, [b] to transforme us into the likeneſſe of Chriſt by it.

b 2 Cor. 3.18

Section

Section 13.

Of stirring up our selves in duties of Love and Mercy.

THus of some Duties which have a more immediate Relation unto God, about which wee ought to stirre up our selves, now to goe forward, and to instance in some duties which have reference to our selves or others.

In all workes of Love and Mercy towards others, it is our duty to stirre up our selves, *that wee* [c] *abound in them*; and wee should have [d] *an carnest care about them*; whether it bee in regard of the bodies, or soules of o-

c 2 Thes. 1. 3.

d 2 Cor. 8. 16

thers, or any other way. Our *love ſhould be* [e] *laborious, full of the* [f] *bowels of tenderneſſe*, and compaſſion; *to be kindly affectioned*, to *be* [g] *ready to diſtribute, willing to communicate.* Where we ſee grace in any eminency to have our hearts knit to ſuch, [h] as *Ionathans* was to *David.* [i] *To conſider one another, and to provoke to love, and good workes.* Some we may finde in ſoule-troubles, with [k] countenances ſad and dejected, faces pale and wan, heavy-eyed, and ſighing as they goe, now to ſtirre up our ſelves to come to their [l] help and ſuccour, by all the wayes wee can: if it bee thy friend, or any thou canſt any way reach, never give thy ſelfe reſt, but let it pitty

e 1 Theſ. 1. 3.
f Rom. 12. 10
g 1 Tim. 6. 18
h 1 Sa. 18. 1, 3.
i Heb. 10. 24.
k Nehe. 2. 2 Gen. 40. 6, 7..
l Iob 4. 4.

pitty thy very heart, cry to God for their ease and deliverance, and if God have given thee the skill of a Spirituall Physician, with a tender hand bind up the bruised Spirit. Some also are [m] *weake in faith*, these wee should support: Some *are feeble-minded*, apt to bee discouraged, *these* [n] *to strengthen*. Some are *overtaken* with failings and temptations, *these to* [o] *set aright*, as a bone that was out of his place, as the word there signifies: some *grow disorderly*, and scandalous, these *to* [p] *reprove*: some grow cold, luke-warme, and are like to [q] fall away, these to quicken and rowse up from their drowsinesse.

m Rom. 14. 1

n 1 The. 5. 14

o Gal. 6. 1. καταρτίζετε

p 1 The. 5. 14

q Heb. 12. 15

Section 14.

Of ſtirring up our ſelves in regard of our Chriſtian race.

IN regard of our Chriſtian race we are ſet to run, it is our duty to ſtirre up our ſelves, [r] *to gird up the loynes of our minde*, to runne like the two Diſciples to our Saviours Sepulcher, who ranne with all their might, who ſhould come thither firſt: Wee ſhould not ſtay for company in this weighty buſineſſe, [f] neither are wee to content our ſelves with the pace of carnall profeſſors, temporary beleevers, or lazy Chriſtians; nor with that pace which wee our ſelves doe

r 1 Pet. 1. 13.

f. *Quoties cogitas de perfectione virtutum, nolis conſiderare quid alii minus habeant quam tu habes, ſed quid tu minus habes, quam habere tam debes.* Fulg.

doe, or have gone; nor should wee looke backe to see who comes after, but thinke thou art upon life and death; therefore [t] *to cast away every weight, and the sinne that doth so easily beset us*; nothing in the world should cause us to step aside, *but to runne* [u] *forth right*: Wee *should now* [*] *forget all things that are behinde reaching out to the things which are before.* To this end we should set before us, that [x] *cloud of witnesses*, those blessed servants of God, who have gone before us, who *have finished their course, and kept the faith* to their latest breath; especially [y] *looking to Iesus, the author and finisher of our faith: who, for the ioy that was set before him, endured*

t Hebr. 12. 1.

u Pro. 4. 25.
* Phil 3. 13

x Heb. 12. 1.

y Heb. 12. 2

red the croſſe, deſpiſing the ſhame, and is ſet downe at the right hand of the Throne of God. Our Savior Chriſt is not as a dead marke, who helpes not the runners at al, but looking to him by faith, he guideth us in our way with his eye, enlargeth our ſteps, and gives us ſtrength that wee faint not, but ſtill helpeth us to *preſſe toward the marke, till we obtaine the price of our high calling of God through him.* And this wee ought to doe with the more care and earneſtneſſe, there being ſo many that look upon us, whom wee may encourage by our example, either in doing or ſuffering. Wee little thinke how many doe eye us in our Chriſtian walke, and what good

Note.

Pſal. 32. 8.

2 Phil. 3. 14.

good wee may doe by [a] *holding forth the light of* a good example, how it may [b] provoke others to mend their pace, and to runne with the more cheerefulneſſe, having ſome to lead the way before them.

a Phil.2.15.

b 2 Cor.9.2. 1 The.1.6,7.

Section 15.

How wee are to ſtirre up our ſelves when our laſt end approcheth.

WHen our laſt end approacheth, and wee lye upon our laſt bed, (if God bee ſo mercifull to us as to afford any ſtrength, eaſe, or reſpit from paine, freedome from Temptation, or to continue the uſe of our reaſon,

reaſon and memory) it is our duty to ſtirre up our ſelves, that we quit our ſelves well in the laſt act of our life: and this is done,

1

1 By a carefull preparation of our ſelves for our bleſſed change, and departing hence, by making our reckonings even, and expreſſing by all ſignes and tokens *our*[c] *deſire of being diſſolved, and to be with Chriſt.* Now to ſtirre up our hope, and earneſt expectation of the accompliſhment of all thoſe bleſſed promiſes of the life to come, according as the Apoſtle ſpeaks of himſelf, *Phi.* 1.20. the word uſed by him there, ſignifies to reach out ones necke in looking after ſomewhat we greatly deſire, and

c Phil. 1. 12.

ἀποκαραδοκία, The ſame word uſed, Rom. 8.19.

and earnestly expect to come unto us. As it is said of [d] *Sisera his mother, shee looked out at a window*, and expecting the returne of her sonne, *shee cryed, Why are his Chariots so long a comming?* So now the soule should be looking out, and reaching forth it selfe, expecting that good howre when God will send for it. O when the immortall soule which hath long so-journed in this sinfull flesh, shall beginne to [e] draw neere to the confines of eternity, there being, it may be, but a few houres, and, as it were, but a step betweene it and everlasting blessednesse, and those beatificall visions, which infinitely transcend all that ever mortall eye saw, as farre as

[d] Iudg. 5. 28.

[e] *Intrepidè pergamus ad Redemptorem nostrum Iesum, intrepidè ad Patriarcharum concilium, intrepidè ad patrem nostrum* Abraham *cum dies advenerit proficiscamur.* Amb. lib. de bono mortis.

as the glory of the greateſt Princes Court doth the meaneſt Cottage, how ſhould wee beginne to *lift up our heads with ioy, the day of our* finall *redemption* from ſinne and miſery, *being ſo neare?* Here indeed ſometimes, and it is but ſometimes, we have a glimpſe of heaven ſhewed us, and a ray and beame of celeſtiall joy hath beene let downe into our harts, which hath infinitely paſſed all the pleaſures of nature, but it ſtayes not long; but now thou art going to take full poſſeſſion of that glorious inheritance which hath more comfort in it than the heaven hath Starres, or there be Sands on the Seaſhore, how ſhould thy heart leape

fLuk. 21.28.

[g] leape within thee, and spring forth to meet those approaching blessings?

2. By [h] applying our selves in all the wayes of advice, counsell, and comfort, in regard of such as are about us; it may be a sorrowfull wife, who stands besides thee with a heart ready to burst, to thinke of her leaving of thee; it may bee children, or servants stand before thee weeping, or neere friends or kindred are with thee, who are loth to leave thee; now to stirre up thy selfe to leave somewhat with them, which they may remember when thou art in the dust: That the child may say, I have lost a carefull father, these were my fathers words,

g When Doctor *Tailor* that worthy Martyr was going to suffer, he saw a far off many people standing together, he asked what it meant; it being told him it was the place where he must suffer, he said, thanked be God, I am even at home *Fox, Act. & Mon. vol. 2. p. 178.*

h *Sic comparatum est cunctis ferè mortalibus ut morituri sub ultimum vitæ exitum hortationem apud suos relinquere serveant.* in vit. Cranmeri, p. 15.

words, and laſt charge unto me, thoſe that ſtand by may ſay, *Thus did hee exhort us, thus did hee comfort us, theſe were his laſt words, thus went he to his reſt.* We ſhall finde it recorded of the Patriarke *Iacob*, that drawing neere his end, when his children came toſee him, he ſtirred up himſelfe, [i] *and ſtrengthened himſelfe on his bed, and hee bleſſed them.* A worthy patterne for all parents to follow, he lay not like a logge in his bed, as many doe, but now, though of great age, and weake, yet hee raiſed up that little ſtrength which was left, and ſpent it in [k] leaving a bleſſing on his children; his laſt words were bleſſings. [l] Our Saviour, when hee was to leave

Mr. *Calvin* did the like, being neere his end, *vid. Bez. in vit. Calv.*

i Gen. 48. 2. p. 20.

k Gen. 49. 23

l Ioh. chap. 13, 14, 15, 16, 17. *per tot.*

leave this world, shewed his great care and love to his Disciples, in preparing them for his departure, and leaving with them many precious counsels, comforts, and exhortations, by which they might be helped and strengthened for the time to come. Thus did the Apostle *Peter* imitate his Master, [m] *Who knowing shortly hee was to put off his Tabernacle, he did stirre them up*; that after his departure they might have those things alwayes in remembrance which he had taught them. The Apostle *Paul* being now aged, and [n] knowing the time of his departure was at hand, hee called for the Elders of the Church of *Ephesus*, and leaves with them

m 2 Pet. 1. 12 to 15.

n Acts 20. 18 to 35.

them many excellent and weighty exhortations, they being now to ſee his face no more.

CHAP. VII.

Shewing the grounds of this duty of ſtirring up our ſelves.

THus you have the explanation of thoſe two things propoſed; *to wit*, what it is to ſtirre up ones ſelfe; and ſecondly, about what it is mainly to bee exerciſed. Now follow ſome grounds and reaſons of the Point.

Reaſ. 1. This duty, as it is enjoyned, & commanded by God himſelfe, that we ſhould ſtir up

up our selves in what we do, that it be done with all our might, with an harmonicall consent of all parts of man, understanding, will, and all the faculties existing in the person of man, with the whole strength; so it is most pleasing unto God, as most agreeable to his nature, who is a Spirit infinitely active & stirring, and impatient of all dulnesse and sluggishnesse. *The* [o] *Angels are his Chariots,* [p] *he rides upon a Cherube, and doth flye; he comes alsoon the wings of the wind:* [q] *hee rides on a swift cloud,* which the racke wind drives, all which shadow out unto us the wonderfull activity of his nature: *Who* [r] *seekes therefore such to worship him.* Hence is

σπουδῆς, as the word is.

o Psal. 68. 17.
p Psal. 18. 10
q Isa. 19. 1.
r John 4. 24

is *David* commended for his readineſſe to fulfill all the [f] wils of God, for ſo it is in the Originall. Thus he danced before the Lord [f] with all his might; that is, with the might of his ſpirit.

[f] Acts 13.22. πάντα τὰ θελήματά μου. — 2 Sam. 6.14.

Reaſ. 2. Our Saviour Chriſt, who gave himſelfe for us in the greatneſſe of his love ([u] *even of his love that paſſeth knowledge,*) and [*] *purchaſed us to be a peculiar people to himſelfe,* did it to this end, *that wee ſhould be zealous of good works.* Zeale is an affection proper to Men, who having will, to which belongeth the choyce of good, as the object of it, have two attendants theron, the Concupiſcible, and the Iraſcible part; the former moving towards the object, the

[u] 2 Cor. 5.14

[*] Tit. 2.14

the latter encountring whatever difficulties hinder the attaining and enjoying of it; [a] *The coles thereof are coles of fire, which have a vehement flame, which many waters cannot quench, nor floods drowne.* Hence, such as are Christs, are[b] baptized with fire; that is, with the holy Ghost, who is like fire; not onely in purging away their drosse and corruptions, but mightily heating them, and stirring up strong and ardent affections in them for God and his glory.

a Cant. 8.6,7

b Luk. 3.16

Thirdly, wee should put forth our selves in this duty, in regard of that wonderfull aptnesse that is in the best to grow cold, and dull, and that insensibly; even as age, and yeares,

Reas. 3.

yeares come on us, and we feele it not, and as the duſt falls upon our clothes, and we perceive it not; ſo that, if one let himſelfe alone but a ſhort time, the minde will ſinke, and get downeward: wee muſt therefore ever and anon be winding it up, as we do our Clocks and Watches, and ſtill bee tending unto it by renuing our purpoſes, and [o] tasking our ſelves to all duties, that the heart may bee kept in its due height, and this muſt be done often, the heart being not in that frame in the evening as it was in the morning: As an Inſtrument of Muſicke, though put never ſo well in tune over night, though it reſt untoucht by an externall hand, yet

[o] Pſa. 132. 4, 5 Pſal. 137. 5, 6

yet the ſtrings will fall and grow out of tune of themſelves; and thou ſhalt finde a few weekes will breed a great alteration in thee, which many moneths may not recover ragaine: ſuch wretched natures doe wee carry about us, which are ſuch great enemies to the worke of grace, that if we looke not very narrowly unto it, a great dampe and chilliſhneſſe will fall upon our hearts, our prayers wil grow weaker and weaker, ſhorter and ſhorter, good purpoſes and reſolutions will quickly dye, goe out, and bee loſt in us. Happy is he that can ſay in a ſpirituall ſenſe (as it was ſaid of *Moſes*) that after long profeſſion of Religion, [d] *his*

d Deut 34.7

ſight is not waxed dimme, nor his Spirituall force and heat abated.

CHAP. VIII.

Where the Doctrine is applyed in the ſeverall uſes of it.

Vſe 1.

THis ſhewes us that the profeſſion of Religion, and the exerciſe of it, is no dull or lazy thing, but a buſineſſe of the greateſt intention of all others in the world, unto which is required the ſtrength and [c] higheſt pitch of our affections, our moſt elevated thoughts, and the utmoſt of our endevours.

c *Non eſt ad magna facilis aſcenſus quem ſudorem perpetimur cum conamur aſcendere colles, & verrices montium? quid us aſcendamus ad cœlum?* Cyp de diſ. & hab. Virg.

Againe,

Againe, it shewes how much they do deceive themselves, that content themselves with doing duties of Religion out of forme, and custome, without the inward Principles of Faith, [f] Love, and Obedience, to set them a going, and to move and stir them forward. Amongst these we may ranke,

1. The Papists, whose Religion cannot be but joylesse and uncomfortable, resting in the work done; who if they can give in such a number and tale of Prayers, undergoe such penance, and screw up their outward Devotions to such a heigh^e, thinke all is wel, though the heart all this while hath not stirred a foot about the busi-

[f] *Quodlibet agens propter amorem agit, quodcunque agit.* Aq 1.2. q.28. art.6.

neſſe, nor ſo much as looked toward the body what it was a doing.

2. Amongſt our ſelves wee may take in our ſimple ignorant people, who are full Papiſts in this; who therefore thinke they have prayed, becauſe they have bin upon their knees; heard the Sermon well, becauſe they have beene at Church, &c. and ſo plod on from day to day, without any ſenſe of the evill, or comfort of the good.

3. Thus is the Civill man, and carnall Profeſſor deceived; who though hee hath more knowledge than the other, and by the benefit of education, good example, or the light of naturall conſcience,

science, hath more dealings with God, yet hath hee his heart as cold, starke, and unstirring as the other; and though he applaud himselfe in the Mediocrity of his temper, as having found out a [g] middle way to serve his turne, betweene strictnesse and profanenesse; yet is it of al others themost dangerous and most loathed by the Lord, who, being of the [h] *Laodicean* temper, shall certainly bee spued out of Gods mouth.

[g] *Nihil Salvator medium amat, tepidos evomet.* Hieron.

[h] Rev. 3. 16

4. Thus is it with the subtill and close hypocrites of these times, who, like the cold Glow-wormes of the night, seeme to carry more light about them, and make a greater bustling than the

other; yet becauſe it is without all heat and ſweat of the minde and heart, what they doe ſhall be reckoned but as [i] *dead workes*, which have a loathſome ſavour in the Noſtrils of the Almighty. Thus the [k] *Angell, or Miniſter of the Church of Sardis* is ſayd to *have a name to live, though he was dead.*

i Heb. 9. 14.

k Rev. 3. 1.

Uſe 2. This may bee for tryall and examination of our ſelves, what our care and endevour is in ſtirring up our ſelves in all duties and exerciſes of piety; How have we anſwered all that coſt and care of God towards us? How doe our hearts run and cleave to the Lord in preferring him before all things, [l] ſatisfied with him alone?

l Pſal. 73. 26.

How

How are wee for Christ? since *the faithfull called and chosen are with Christ, fighting on his side against the Dragon and his Angels*, against Anti-christ and all his Adherents; and since [n] he *that is not with Christ, is against him*; and *hee that gathereth not with him, scattereth with the Divel*. Our new Creation giving a new disposition, whereby we rise up on the Lords side, against whom, before, our [o] wisedome was enmity. Doe thou seriously weigh what answer thou canst give, as in Gods presence, without deceiving thy selfe, or others, unto that pressing question of our Saviour, [p] *What doe ye more than others?* What doe you more than the carnal and profane?

Revel. 12.7. & 17.14.

n Mat.12.30

o Rom.8.7.

p Mat.5.47 τί περισσὸν, What singular thing do ye.

than the civill, or the hypocriticall profeſſor? What doe you more for God than theſe?

Vſe 3. How may this ſmite, as with a mighty ſcourge of reproofe, the very ſpirits of Gods owne people for that ſluggiſh and bed-rid diſpoſition that cleaves to our nature? How doth our wonderful guiltineſſe of the neglect of this duty begirt, and beſiege us on every ſide? Whoſe heart may not ſmite him? Whoſe minde doth not ſecretly miſ-give him, and falls under the thought of his grievous omiſſions? Whoſe conſcience doth not tell him that hee is involved and enwrapped in this ſpirituall drowſineſſe and Lethargie?

gie? Who may not take up this heavy complaint, *There is none that stirreth up himselfe?* and may say, and I am one of them: and so may I say, that speake this; and thou that heares't this. Ah wee fooles, and slow of heart, we have not put forth our selves in any proportion answerable to the grace given, or mercies received. Ah! (deare Christian) hee that shall looke backe, and take a serious view of the time of his life since his calling, and shall consider what speciall opportunities of doing, and receiving good hee hath fore-slowed, how cold and careleſſe hee hath bin to oppose, or prevent sinne in himselfe or others; what a

dead heart hee hath had for the moſt part, in all the duties of Gods worſhip, both in his prayers to him, his prayſes of him, and his ſtanding for him; how the bowels of his compaſſions have bin lockt up from his brethren, whoſe good he ſhould more have tendred: his ſlackneſſe and ſlownes in his chriſtian race, going moſt an end a ſnailes pace, as though heaven were not worth the cōming thither: if any ſhall (I ſay) conſider his many failings, and groſſe omiſſions in al the aggravating circumſtances of them, if the teares ſtand not in his eyes, he hath juſt cauſe to complaine of the hardneſſe of his heart. Ah if our hearts were ſearched

ched with lights and tapers, what a deale of luggage and lumber would there bee found? what heaps of drosse, of cold and sluggish matter would appeare to lye deading and damping those few sparkes of heat, and little light yet remaining in us? Good Lord! how full are we of our selves, and of the world? what strange lusts and passions lye yet unmortified in us? which keepe downe our minds that wee cannot lift them up to divine and spirituall things: May it not be said in a spirituall sense of most of our hearts and houses, as the [q] Prophet speakes, *there is not a cole to warme at.*

[q] Isa. 47. 14.

How should this humble and *Use 4.*

and aſhame us? how ſhould wee bewaile this wretched luskiſhneſſe and ſluggiſhnes of our ſpirits, this indiſpoſition, this unactiveneſſe and unzealouſneſſe, if it were poſſible, with teares of blood? The godly are wont to eſteeme of life, not according to that they find in their body, but their ſoule; when that wants a heavenly diſpoſition to ſpirituall things, they lament over it as a dead ſoule, ſince herein ſtands the life of it, to be ſtirring and active in our duties of love and obedience. [r] *O Lord, by theſe things men live, and in all theſe things is the life of my ſpirit*, faith that good King *Hezekiah*. Let us view our ſelves in the ſeverall relati-

r Iſa. 38. 15, 16.

ons

ons wee ſtand towards o-thers, whether Magiſtrate, Miniſter, Parent, Maſter of a Family, Friend or Neigh-bour, &c. and then let us but ſtand a while and think what good might have beene done, which now hath been fore-ſlowed in our own hearts, in our families, and abroad; if in our firſt ſetting out in our Chriſtian race wee had thus beſtirred our ſelves: now that time is paſt and gone, and ſpilt like water on the ground, which can no more bee ga-thered up againe! What prayers and Sermons have beene loſt, &c. what ſinne and evill might have beene avoyded, what ſinne might have beene reſtrained by us, the

the guilt of which now ſtickes upon us. But more eſpecially ſhould it abaſe us, and throw us downe in our ſelves, and make us bluſh within our ſelves, that wee have bin ſo vilely wanting to the Lord and his grace, that we have not ſtirred up our ſelves according to the grace given, and abilities beſtowed upon us; in that we have not done that which wee might have done, and was in our power to do both in regard of reſiſting ſins and temptations, and performing duties of piety and mercy.

Queſt. Whether a man may do more then he doth with that ability which he hath?

But here it may be demanded, Whether a man may doe more than he doth with that ability which hee hath?

For

Answ. 1.

For the answering of this question, I shall lay downe these severall positions:

1

First, it is granted that an unregenerate man can doe no good Spirituall without grace; [f] *the tree must be good before the fruit can be good*: As [t] *the branch beareth not fruit but in the Vine, Iohn* 15.4.

[f] Mar. 12.33. [t] Iohn 15.4.

2

Secondly, Yet a naturall man may doe more than he doth, towards the attainment of a better state, and to the good of other men, they might use meanes, as Hearing, reading, prayer, as it is an outward action, so giving to the poore, &c.

3

Thirdly, a regenerate Christian, as in his first regeneration, he is onely passive, God infusing new habits of grace,

grace, new qualities into every faculty: ſo after regeneration hee cannot doe [u] all the good he would, nor when he would, nor as he would.

Fourthly, A regenerate Chriſtian after grace received, ſtandeth in need not onely of generall ayd, * but of ſupply of new grace, to put forth every ſpirituall act of grace; partly for the working out of his owne ſalvation, and partly for the more ſpirituall and lively performance and accompliſhment of the worke it ſelfe. Hee ſtandeth in need of,

1. Preparing grace, that

u Rom. 7. 15. Gal. 5. 17.

4

* It is Gods free grace, his voluntary influence which habituateth and fitteth al our faculties, which animateth us unto a heavenly being, which giveth us both the ſtrength and firſt act, whereby we are qualified to work, and which concurreth with us *in actu ſecundo*, to all thoſe works which we ſet our ſelves about. As an Inſtrument, even when it hath an edge, cutteth nothing till it be aſſiſted and moved by the hand of the artificer: ſo a Chriſtian, when he hath a will and an habituall fitneſſe to worke, yet is able to doe nothing without a conſtant ſupply and aſſiſtance and concomitancy of the grace of Chriſt, exciting, moving, and applying that habituall power unto particular Actions. E. R.

whereby

whereby God prepared the heart of *Titus* to receive *Pauls* exhortation, 2 *Cor.*8. 17. By this grace the hearts of Gods people are prepared to pray, *Psal.*10.17.

2. Exciting, or awakening, or quickning grace: *Isa.*30.4. in the latter end of the verse, *He wakeneth morningly morning, he wakeneth my eare to heare as the learned.* So, *Psal.*143.11.

3. Assisting and strengthning grace, 1 *Pet.*5.10.

4. Enlarging grace, *Psal.* 119.32.

5. Directing grace, 2 *Thes.* 3.5.

6. Protecting, or preserving grace, keeping off prevailing interruptions, *Esay* 27.3.

7. Per-

7. Perfecting grace, 1 *Pet.* 5.10.

5 Fifthly, Though a regenerate Chriſtian cannot by his owne abilities excite, or prepare, or enlarge his owne heart to any Spirituall duty, yet by the grace he hath received, he may, and ought to uſe the meanes which God hath appointed for the ſtirring up of the heart towards God; for,

1. Hee may walke in a conſcionable care not to live in any knowne ſinne, or after the fleſh; for to live after the fleſh, deadeth and dulleth the Spirit, *Rom.* 8. 13.

2. He may abſtaine from the conſtant, abundant uſe of ſenſuall comforts; for ſuch (though lawfull) will ſecretly

cretly choake the heart of a Christian, as they did *Solomons*.

3. Hee may diligently use the holy Ordinances of God, especially the hearing of the Word where it is Preached with power; in the use whereof, a regenerate Christian, by gracereceived, exceedeth a naturall man, in that a naturall man can only heare, but not upon a right ground, nor for a right end; but a regenerate Christian, by grace received, may heare in obedience to Gods ordinances, and for his edification, seeking and waiting upon God for a blessing, *Cant.* 3.1.

4. He may discerne the dulnesse and deadnesse of his owne

owne heart to all ſpirituall duties, and may * complaine thereof unto God in prayer, *Iſa.63.17.*

* Iſa.63.17.

6 Sixtly, for want of the uſe of theſe means he may juſtly be ſaid *not to prepare his owne heart*, 2 *Chron.*12.14. *not to ſtir up himſelfe to take hold of God*, as in the Text: and ſo therby to * *grieve the holy ſpirit of God*, and *to receive the grace of God in vaine*, and therforemay juſtly be reproved hereof, and complained of, as in the Text. Beſides this, the conſtant experience of all the children of God wil beare the witneſſe, that there be no ſinnes that lye more heavy upon them, or under which they doe more deepely grone and mourne, than

x Epheſ.4.30
y 2 Cor.6.1.

than their walking unworthy of those precious mercies and graces they have received, neither growing up in them to that strength, nor imploying them to that fruitfulnesse they might have attained unto.

But why is it a sinne not to stir up our selves to holy duties, since exciting grace is Gods worke alone, and hee must renew it every morning, else the worke will not be done, *Isa.* 50.4.

Answ. Because it is by reason of our sinne that God doth not stir us up: as,

1. Our narrownesse of heart and mouth in prayer, *Psal.* 81. 10. Aske liberally, and have liberally. prayers are[a] like arrowes of Deliverance,

z *Verum, heu mihi, studium illud meum et zelus (si hoc nomine dignus est) adeo remissus & languidus fuit ut innumera mihi ad munus meum preclarè fungendum desisse fatear.* In Test. Calvini in vita ipsis. p. 102.

Quest.

Answ. 1.

a 2 King. 13. 17, 18, 19.

rance, which would be multiplyed and enlarged.

2. Our heedleſneſſe in the uſe of the Ordinances, *Luk* 8.18.

3. Vnfruitfulneſſe in the uſe of grace received, *Mat.* 25.29.

4. Vnbeleefe, *Mat.*14.31 elſe renewing our waiting on the Lord for his help and grace, would renew our ſtrength, *Iſa.*40.31.

Thus you ſee how ſtill the fault[b] returnes upon our ſelves, how we cannot ſtand before this truth, but muſt lye downe as condemned of our ſelves, and guilty of this evill, that we have not ſtirred up our ſelves to doe that which was in our power to have done, that good (I ſay) which

b *Rectè homo corripitur qui præcepta non implet, quia exitus negligentia eſt quod gratiam non habet per quam poſſit ſervare mandata.* Th. Aq. queſt. diſp. 24. art. 14.

which wee ought and might have done.

Vse 5.

What remaines now but that I should call upon you, and my selfe, with all the strength of exhortation I may, (and the Lord grant it may be effectuall to us all) that wee set about this so needfull a Christian duty, and that if it be possible we might bee drawne off from our dregs and lees, to get above our selves, and to be heightned in our desires, and practice of all Christian duties, to do them in a more lively, active, and stirring manner: this being like oile to the wheeles, and as wind to the sayles that sets all a-going; this indeed is all in all, for what are all our services

vices, but ſapleſſe, liveleſſe, and loathſome things without this?

And firſt I would bend my ſpeech to ſuch as formerly have bin more forward and ſtirring-hearted, but now are growne more remiſſe and ſpirit-leſſe: I would ſpeake to ſuch, in the Name of God, as the Lord ſpeakes by the Prophet to his people, c Ier. 2. 5. *c What iniquity have your fathers found in mee, that they are gone from mee?* What evill have you found in Gods wayes, that you are growne weary of them? Speake, in the preſence of God, what evill have you found in prayer, that you grow ſo ſlacke in it? You were wont you could have gone to

the Lord with much enlargement, and, it may bee, with many teares; [d] *your tongue was as the pen of a ready Writer*; why are you now so narrow-hearted? Why doe you so fore-slow the duty? and make so many excuses? and are so loth to come into Gods presence? neither is there that strugling against this woful dispostion as formerly. What evill have you found in Gods word? the time was when you went with much joy to Gods house, and you loved the Bible above all books, and now it can lye a day, & sometimes a weeke, and you never look into it? [e] *Are the consolations of God small with you?* are the counsels & exhortations of

d Psal. 45.1.

Succine putamus orasse Jonam? *Sic* Danielem *inter Leones? Sic latronem in cruce?* Hier. speaking there of cold praiers.

e Iob 15.11.

the Scriptures grow weake? Are the Promiſes of God more dry and withered? Is not God ſtill a hearer of praiers? or is his arme ſhortned that it cannot ſave? God forbid! But doth not the fault lye in your ſelfe, unto whom the world, and other ſinfull diſtempers have marred the relliſh and taſte of theſe Divine counſels and comforts? What evill have you found in the ſociety of Gods people? of whoſe grace and goodneſſe you cannot bee but well perſwaded; why are you ſo ſtrange unto them? the time hath bin when you have preferred them before all others, and choſe them for the onely companions of your life, you

you could have opened your mouth to the edification of others, but now you are like a curst Cowe that will not give downe her milke; you can now like well enough of carnall speech, and worldly company, and can sort your selfe with such of whose happinesse you have no perswasion. Speake, is not this your case? are you not blame-worthy? why then be grieved, and sigh within your selfe: and [f] *Remember from whence thou art fallen, and repent and doe thy first workes.* Let our Saviours counsell come seasonably to thee, [g] *Be watchfull to strengthen the things which remaine, which are ready to dye:* rest not in this unprofitable and

[f] Rev. 2. 4, 5.

[g] Rev. 3. 2.

uncomfortable condition, til thou find thy ſpirit to revive, and thy care of better things to flouriſh, and ſpring againe in thee: [h] *Lift up thy hands that hang downe, and the feeble knees, leſt that which bee lame be turned out of the way.* Labour to recover thy former ſtrength and ſtation; and therefore to cheriſh and blow up that fire which yet remains hid under the aſhes; [i] *that thou loſe not that which thou haſt wrought, but mayeſt receive a full reward.*

hHeb.12.12, 13.

i2 Iohn 8.

Caution. But leſt any bee diſcouraged, wee are to know, that this dulneſſe and unſtirringneſſe of heart, may proceed ſometime from

1. Weakneſſe, faintneſſe, and feeblenes of body, whether

ther it be in regard of present sickneſſe, indiſpoſition to health, age, or other bodily infirmities, in which caſe a good Chriſtian may be feeble in performance of duties the minde moſt an end following the preſent temper of the body.

2. It may proceed from melancholy diſtempers with which the minde may be over-growne.

3. Or the party may lye under ſome violent temptation of Satan, or diſtreſſe of conſcience, which may ſtrangely, for the time, make one dull, mopiſh, and forgetfull.

4. Or it may proceed from ſpirituall deſertion, when the ſenſe of Gods favour

vour, love and wonted preſence may be departed from him for a time.

5. Or the outward meanes of the Word may bee taken from them, either wholly, or it may be much eclipſed, which formerly they enjoyed in more plenty and power.

Theſe, and many ſuch like, may bring a dulneſſe upon the heart in duties; but if thy weariſomneſſe in duties, and thy decayings in good ariſe from none of theſe, but that it hath rooting and foundation in thy owne corrupt nature, and is cheriſhed and fomented by the *luſts of other things*, thou muſt take it home to thy ſelfe, and know thy caſe is ſo much the worſe,

and

and that thou art laden with the more guilt, by how much thou art left without excuſe, God having done ſo well for thee, and thou having ſo [k] ill requited him.

[k] Deut. 32. 6.

Laſtly, this exhortation is to be ſet home upon every one that feares the name of God, be they poore or rich, noble or meane, learned or unlearned, young or old, all need it, and therefore all may harken to it; for all to kindle and quicken up our ſelves, to ſharpen and ſet an edge upon our ſelves, to rouze up our ſelves, to preſſe forward and goe an end with all our might, in all our duties. O what is worthy our care, paines and travell if this bee not to have our ſpirits quick-

ned and enlivened with ſtronger incitatio:s to what is required of us, to tugge and toyle, to l.bor & [1]ſweat in this worke, breaking through all difficulties, and bearing up againſt all oppoſitions. As the Cocke claps his wings to ſtirre up himſelfe to crow, and as a firebrand borne in the wind is the [m] more enkindled; and as *Sampſon* ſtirred up his ſtrength, when it was told him the *Philiſtims* were upon him. As there was more in *Sampſon* than in another man, ſo is there in every true Chriſtian, who being in covenant with God, and having his vowes upon him, he goes forth in the ſtrength of theſe, and ſo long as he [n] *goes forth in*

[1] *Non ad rubo-rem tantum ſed ad ſudorē.*

[m] See *Davids* anſwer when *Michall* his wife mocked him. 2 Sam. 6. 20. 21, 22, 23.

[n] Iudg. 6:14

in this might, and cleaves to him that is the ſtrength of Iſrael, ſo long no ſinne ſhall maſter him, nor duty be too hard for him; otherwiſe *he ſhall bee weake, and as another man.* Hence it is that *Solomon* ſaith, °*The way of life is above to the wiſe.* The godly man goeth an higher way than his neighbour, even in the common buſineſſes of this life, even of his ordinary calling, becauſe they are done in ᵖ faith and ᑫ obedience: much more when hee draweth neere to God in more immediate duties of his worſhip as when we are to praiſe him, or ſtand for him. This is that which puts the difference, even the heart ſtirred & moved with theſe

° Pro. 15. 24.

ᵖ Gal. 2. 20. Rom. 14. 23.
ᑫ Deut. 5. 29.

principles, which being wanting in every naturall man, the heart muſt needs ſinke, and flagge in his performances. O then that there were ſuch an heart in us as to goe this higher way, to get above the ordinary ſort, even like the Ægles of heaven, who delight themſelves in their high flying, and when they are fartheſt from the earth: ſo to get above earthly men, and earthly things, to be as the flame, which, the higher it riſeth, the purer it is; ſo ſtill to be aſpiring in our thoughts, deſires and indevours, and to get them up to ſuch a pitch, by which they might bee freed from their dregs and droſſe.

Prov. 4. 18.

And ſeeing the ſtrength of

of our minds is the moſt precious thing wee have, wee ſhould reſerve this for the moſt excellent duties and buſineſſes, and beſtow it upon them. Thus ſhal we make [s] a ſhort life a long one, and thus ſhalt thou live more in a day, than another doth in ſeven yeares, or in all his time: for it is not to be reckoned a life which is meaſured with dayes and yeares; but that which is [t] filled with good Actions, with fervent prayers, with walking in an awfull feare of God, with denying thy ſelfe, and mortifying thy luſts, with bearing afflictions patiently, with giving good example unto others, to helpe the diſtreſſed and afflicted, to ſtand on

[s] *Fides auget ætatem.*

[t] *In brevi vitæ ſpatio tempora virtutum multa complevit.* Hieron. Ep. ad Fa.

on Gods side, opposing the sinnes and evils of the times, &c. this is truly to live; these are the most noble actions of life, and these are the most excellent issues and productions of the mind and soule.

CHAP. IX.

Shewing some motives unto this duty of stirring up our selves.

NOw that we might be farther moved and stirred up hereunto (for God knows that great is our dulnesse, and slow are our apprehensions of these things) let us consider in the generall how wee are commanded

u 1 Cor. 12. 31 1 Cor. 14. 12. u *earnestly to covet the best gifts*

and

and * *to study that we may excell*; and that it is honourable to be * leaders in goodnesse, to be presidents of piety, provoking others; and that if this stirringnesse of heart bee wanting, all goes but heavily forward. As the y Ægyptians, who, when their wheels were taken off, drave their Chariots but heavily. But more specially there be three things which I would offer to your consideration to move to the duty in hand.

x 2 Cor. 9.2

y Exo. 14.25

I Consider what a stirring world it is.

Firſt, looke a while, and see what a stirring and busie world it is, how mightily men are put forward, and set a going in their severall wayes, according to the severall projects they drive, and

and thoſe inward principles by which they worke, and by which they walke. The world is as a great Ant, or Emit-hill, where there are multitudes of thoſe buſie creatures, carrying and re-carrying ſtrawes, ſtubble, or other ſuch luggage, and every one buſie in doing ſomething, and intent to adde, and bring to the heape: So in this world there is a mighty and general buſineſſe, an earneſt trudging about, a continued ſollicitouſneſſe, plotting, and working upon the face of the earth. See it in a few inſtances:

1. The Time-ſerver is buſie to fit his ſailes to every wind, marks what is in grace and faſhion with the Times, ob-

obſerves the Motions of great ones, and ſtudies how he may pleaſe the moſt.

2. The deepe and clung-headed Politician, who dwels many times the next doore to Atheiſme, is buſie in wheeling about his owne ends, is darke in his wayes, and uſually, like a Boat-man, lookes one way, and rowes another.

3. The Ambitious man puts on *Abſolons* behaviour, is buſie in ſeeking applauſe and reſpect, and how he may be carried aloft, as a feather, upon the breath of men.

4. The Voluptuous man is buſie to draw out the quinteſſence of all ſinnes and vanities; to ſucke the ſweet out of them, to array himſelfe

ſelfe like a childe of Paradiſe, and to have his part in all the pleaſures of nature.

5. The worldling is buſie in telling his money, caſting up his accounts, looking in his Almanacke, enquiring for a purchaſe, *enlarging his barnes*, alwaies plotting how hee may get or ſave. The Papiſts are buſie to advance the Catholicke cauſe, as they call it, to make Proſelytes; buſie they are in their Devotions, as the [z] Prophet ſpeakes, *The Children gather wood, and the Fathers kindle the fire, & the women kneade their dough, to make cakes to the Queene of heaven.* The Divell is buſie, [a] *going to and fro in the earth*, doing miſchiefe, murdering ſoules, and

Luke 12.18.

z Ier. 7.18.

a Iob 1.7.

and filling Hell. All these, and many others, are driven with great force upon their severall wayes, and are unwearied in them. Thus it is with the men of this world, [b] *who have their portion in this life*. And how should this fire us, and put life and spirit into us, who serve a better master, and have better work to doe? [c] Why should not we do more for God and his honor, than any in the world should doe for themselves, or to promote Satans kingdome. Let us resolve therefore with the Prophet [d] *Micah*, *All people*, saith he, *will walke every one in the Name of his God, and we will walke in the Name of the Lord our God for ever and ever*.

b Psal. 17. 14.

c *Turpe est impios diabolo tam strenuè servire nos Christo pro sanguinis pretio nihil respondere.* Cyp. lib. de opere et elemosy.

d Mich. 4. 5.

Zach. 10. 12.

Se-

2 Looke upon our Saviour, how he ſtirred up himſelfe in the great buſineſſe of our Salvation. e Heb.7.25. εἰς τὸ παντελὲς.

Secondly, let it move us to conſider how our bleſſed Savior, in the great buſineſſe of our Salvation, ſtirred up himſelfe, and put forth himſelfe to his e *uttermoſt* for us; he ſtirred up al his ſtrength, left nothing undone, bare as much as hee could beare, f went as low as he could go, downe to the grave, even to hell it ſelfe in paines and anguiſh of ſpirit, did what poſſibly hee could doe, which ſhould fill us with ſtrong deſires, and endevours, to enforce our ſelves to our uttermoſt, for ſo g kinde a Redeemer as we have found him to be, to love his perſon, to prize his merits, to obey his will, to delight in his Ordinances, to love his children,

f Phil.2.7. *Seipſum exmanivit.*

g *Quid nos pro Domino tam bono facere convenit cum ille pro malis Servis tanta fecerit?* Salv.

dren, to doe what weemay to advance his honour and service, to [h] tread hard upon the Divels head, and to be professed enemies to his kingdome all our dayes.

h Gen.3.15.

Lastly, this stirringnesse of heart, as it is accompanied with much sweet peace, and inward comfort, and rest of heart; and as it brings a good report, and esteeme in the Churches of Christ; causing one Christian (of what degree, calling, and condition soever hee be) to excell another, and appeare higher, even as *Saul* did amongst the people: so it is attended with certainty and fulnesse of reward, and that according to the quality of our worke; as there hath bin

3 The certainty and fulnesse of the reward.

more

more grace in it, more reverence, zeale, fervency, more faith and resting upon God; so shall the [h] reward be more plenteous and abundant. The more faithfull service wee have done, the more welcome shall wee bee to him when hee cals for us; As a faithfull Embassadour is welcomed home by his Prince; and as a Factor, that hath done his master good service in a farre Countrey, is gladly received by him. O when the faithfull soule, being carried on Angels wings, shall first set footing on the glorious pavement of heaven, and the Lord shall say, Welcome my deare and faithfull servant, thou hast beene a good servant unto me,

h 2 Tim. 4. 7, 8

me, [i] *Enter into the joy of thy Lord*; this ſpeech ſhall bee of more infinite refreſhing, than if ten thouſand worlds, and the glory of them, had beene given unto it; for what could bee ſpoken more by the Creator? what could be deſired more by the Creature? This their faithfulneſſe alſo, with how much the more ſtirringneſſe and advantage to the Lords honour it hath beene managed and diſcharged, by ſo much the [k] neerer in place it brings us to the Lord; As *Davids* Worthies were admitted to have the neareſt place about his perſon. How many thouſands are there of Saints at this day, [l] *ſtanding before the Throne of God, with Palmes in their*

[i] Mat.25.23.

[k] Rev.3.21.

[l] Rev.7.9.14 15.

their hands, and Crownes on their heads, who in this world have beene the Lords Worthies, who have fought his battels, and lifted up his Name to their uttermoſt. Speake, O ye bleſſed ſoules departed, whether this bee not your glory and your joy that you have had your harts ſtirred for the Lord; and if you were upon the earth againe, whether you would not doe, if it were poſſible, a thouſand times more for him, that for ſuch weake ſervices, ſuch poore and imperfect performances, hath rewarded you with the favours and joyes of eternitie.

m Rev. 15. 3. m *O who would not feare and ſerve thee, O Lord, thou King of Saints, & glorifie thy name?*

who

who makeſt all thy ſervants [n] Kings, and affordeſt them everlaſting Communion with thy ſelfe! It matters not (deare brethren) what wee are in this world, how ſhunned, deſpiſed, and [o] *made the off-ſcouring of all things*; nay, though every one that meets us ſhould ſpit in our faces, revile, and trample upon us, if by this meanes any honour might redound to the Name of the Lord; it is enough for us to bee happy when wee dye, and to be ſet ſafe over that [p] gulfe that parts Hell and Heaven, and to [q] *ſee the face of God with ioy* to all eternity. O Eternity! Eternity! bleſſed Eternity! this makes abundant amends for all, though wee ſhould live

n Rev. 1. 6.

o 1 Cor. 5. 13

p Luk. 16. 26

q Iob 33. 26.

live here thousands of yeers, and in them all doe and suffer [r] hard things! How should this fill our hearts with great thoughts, our hands with all advantages? how should wee with great courage goe forth to meet al opportunities? What a spur should this put upon all our endevours? How should we thinke our selves happy that ever we were borne, that the Lord hath done us this honour, as to put us into his service? and that hee hath conferred upon sinners and poore wormes, such as thou and I are, [s] *Such things as neither eye hath seene, eare hath heard, nor have at any time entred into the heart of man to conceive.*

CHAP.

r *Fredericke Danvile*, and *Francis Rebezies*, after they had returned from the Torture to their fellows in prison, reioiced together, & comforted themselves with the meditation of the life to come, and contempt of this world, singing Psalmes together till it was day. *Fox Act. & Mon. vol. 2, p. 160.*

s 1 Cor. 2. 9.

Chap. X.

Shewing some Meanes to attaine a stirring heart in duties.

NOw for our further help and light in so needfull a point, I would lay downe some few helpes and meanes by which we might the better attaine unto this stirringnesse of heart:

First, we should endevor the removing of al those lets and hindrances, which doe any way dampe and dead the heart, keepe it under, and lay bolts and fetters upon it. Such are,

1. The removing of all those impediments which damp and dead the heart.

1. Idlenesse, slothfulnesse, and careless mis-spending

our time, incogitancy, letting the mind drive, as a Boat or Ship that hath none to guide it, but it floats up and downe uncertainely; ſo living without a calling, and the like.

2. Barrenneſſe, and unfruitfulneſſe in our Chriſtian courſe.

3. Luſts, and paſſions, and ſuch like ſinfull diſtempers, which are the ſickneſſes of the ſoule, and keepe it in a low and weake eſtate.

4. Vnneceſſary ſadneſſe, and uncheerefulneſſe.

5. Vaine feares of what may befall us in regard of our Chriſtian profeſſion.

6. The diſſwaſion of worldly men, carnal friends, and kindred, which ſay,

Why

Why cannot you content your selfe to doe as others doe, but you must make all the Towne and Countrey to talk of you, in being so strict and precise, in running after Sermons, and in saying as many praiers as would serve two or three besides? there is a reason in all things, and enough is enough. Thus our Saviours kindred dealt with him, who seeing him wonderfull earnest, and painfull in Preaching to the people, came to lay hold of him, thinking he had bin t *besides himselfe.*

Vulgar speeches against the earnest profession of Religion.

t Mar. 3. 20, 21

7. Worldly cares, and multitude of worldly businesse, which u *choakes the heart.*

u Mat 13. 22

8. Sinfull pleasures, too much

much carnall mirth, or abuſing of lawfull things, which mightily * weaken, intenerate, and emaſculate the Spirit, and draw out the vigour and vivacity of it.

* *Anima diſperſa fit minor.*

9. Conſorting much with Civil and Carnal company, theſe are as a continuall dropping, which inſenſibly cooles the lively operations of the Soule: A good man amongſt ſuch, is like a ſheepe amongſt the briars, hee will come away a loſer, doe what hee can.

10. Reſting in thy preſent condition, contenting thy ſelfe with the beginnings of Grace, and with that meaſure thou haſt.

11. Diſcouragements in thy ſelfe at thy owne weakneſſes

nesses and inabilities for want of parts and gifts. For this God was angry with *Moses*, who pleaded his inability to goe on Gods errand: consider what the Lord said to him, [x] *Who hath made mans mouth? or who maketh the dumbe or deafe? or seeing or blind? have not I the Lord?* Who hath given thee that which thou hast? Who can increase it? Who also will expect no more then he gives.

x Exo. 44. 10

2 Earnest praier to God. Iam. 1, 17.

Secondly, seeke this of God by earnest prayer, *from whom comes every good and perfect gift.* Let thy heart follow the Lord with uncessant requests, leave him not till hee answer thee in this great suit of giving thee

a stirring heart. *Iabez*, in the [y] first of the *Chronicles*, makes this prayer to God, saying, *O that thou wouldst blesse mee indeed, and enlarge my coast! and God granted him that which he requested*: So doe thou say, O that thou wouldst blesse me indeed, and enlarge my heart. This is a blessing *indeed*, if God would bee so gracious to thee as to grant thy request. Thus [z] *David* often prayeth, that *God would quicken him, & unite his hart to feare the Name of God.* [a] *Draw me* (saith the Church in the *Canticles*) *and wee will runne after thee.* These are the breathings of a faithfull soule, and thus shouldst thou doe: if thou hadst but one request to make, next to the salva-

y 1 Chr. 4. 10

z Psal. 143. 11 & 80. 11.

a Cant. 1. 4.

salvation of thy soule, this, O this should bee it, That God would give thee a stirring heart: for without this, heaven it selfe would not be heaven; and with this, a very dungeon would seeme a corner of heaven. In all thy prayers therefore, put up one petition for this, that God would keepe this Holy fire upon the hearth of thy heart all thy dayes.

3 Often to renew our former promises and purposes.

Thirdly, we must renew our [b] purposes and promises often, wee must lay more bonds and engagements upon our selves, more Vowes and Resolutions, and charge our selves with them, and to doe it solemnly with Prayer and Fasting if need require, to bind our selves the more strong-

[b] Ps. 119. 116
[c] Ps. 132 2, 3. Psal. 137. 5, 6

ſtrongly to our duties: even that wee will ſtand on the Lords ſide, and give up our ſelves more for the publike good; and for this end wee ſhould often commune and reaſon with our owne harts, chiding and reproaching our ſelves for our dulneſſe, and dejection of Spirit. *Why art thou caſt down, O my ſoule* (ſaith [d] *David*;) As if hee ſhould have ſaid, O my God, I doe lye downe overthrowne in the ſtrength of my minde, and I am aſhamed of my ſelfe for it: *My ſoule hope thou in God, I will yet praiſe him* more, I will remember him, and all his promiſes and mercies, and cleave unto them with more faith, and greater con-

[d] Pſa. 42. 5. 6.

fidence

fidence than ever yet I have done.

Fourthly, wee should often set before us the examples of Gods Saints and servants, who have exceeded the common measure in their zeale and earnestnesse. As the Apostle saith of the [e] *Thessalonians*, That *they were patternes to all them which beleeved in Macedonia and Achaia*, and propounds them in their rare faith and patience with glorying. [f] *Seest thou this woman* (saith our Saviour to *Simon*) *compare* her love to mee with thine, and bee ashamed. So also let us looke upon such who are now living, who excell in this grace; prize them highly, rejoyce in their society,

4 To set before us the examples of Gods servants, who have exceeded this way

e 1 Thes. 1. 7. 2 Thes. 1. 3, 4

f Luk. 7. 44.

ciety, resort unto them as to the [g] most *excellent upon the earth.* When wee want fire, wee use to goe to our neighbours, and to light our Candle at anothers flame. Seeke them out, though it cost thee much travell and paines, they will abundantly recompence all thy labour. [h] *Did not our hearts burne within us,* say the two Disciples when they travelled together, and talked with our Saviour. O the communion of Saints! what a blessing is folded up in it, and goes along with it! How doe the sparks flye abroad? and how are our cold and dull hearts quickened and enflamed thereby? How doe Gods servants many times

[g] Psal. 16. 3

[h] Luk. 24. 32

times part from each other, blessing God in their harts, that ever they saw the faces, or heard the voyces each of other, having got such courage and strength one by another.

Lastly, the carefull and frequent exercise of that grace we have in any kinde, helpes much to stirre up the heart. Every act intends the habit, and the more the acts of grace are iterated and repeated, the more the grace is intended and enlarged, the more spreading, strong, and active it growes. The more wee lay forth our selves, dresse, and tend to every grace and gift bestowed, the greater is the increase and fruit of them. As it is in a tree

5 The frequent exercise of that grace we have.

Simile.

tree planted, and plaiſhed a-gainſt a wall, the more it is ſpread, and laied forth in the branches, even to the leaſt twigge, the more warmth and vigour it gets from the Sun-beames, and the more fruit it beareth. Thus when every grace is exerciſed, and put to the beſt uſe and advantage, it muſt needs make a ſtirring and a fruitful Chriſtian. And as men get warmth into their hands by rubbing them, and as the wax is made fit for the ſeale by chafing it; ſo [i] exerciſe of grace helpes to warme and kindle the heart, and makes it fit for many Divine and heavenly impreſſions to bee put upon it. Thus fervent prayer kindles the heart, in-

crea-

[i] *Quomodo ſine exercitio doctrinæ, aut ſine uſu profectus? Res omnis propriis ac domeſticis exercitiis augetur.* Amb. offic. 1. cap. 5.

creaſeth that grace by the often exerciſe of it, ſtirres up other graces in us, and ſhakes off all heavineſſe and drowſines of ſoule. [k] When *Moſes* had beene long with God in the holy Mount, there was a brightneſſe and ſhining put upon his face. So our converſing much with God by prayer puts a greater light and brightneſſe upon the ſoule.

k Exo. 24. 39

Thus he that edifies another, edifies himſelfe, and whilſt he is imparting what grace hee hath to others, it growes in his owne heart, as the [l] bread did in the Diſciples hands, whilſt they were diſtributing it to the poore hungry people. The more alſo wee put forth the

l Mat. 14. 19 20.

fruits of Chriſtian love towards others, the more loving it makes us; by giving we become more liberall; and by ſhewing mercy on the diſtreſſed, more pitifull; beſides that great comfort and refreſhing of heart which followes upon well-doing.

FINIS.